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" " THE

# NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

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## P R E F A C E.

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THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII.; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice: first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original

will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitechurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not, however, appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have

been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version,



we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have

attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:—

‘1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

‘4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

‘5. That it is desirable that Convocation should nomi-

nate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance

with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume.\* We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June, 1870. The average attendance for the whole time has been sixteen each day: the whole Com-

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\* In this edition they are printed as foot-notes, excepting the readings and renderings of general passages, which are found on the page preceding the text.

pany consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number, four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode, however, of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without

deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the First Revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the Second Revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alter-



ations as possible, consistently with faithfulness.' Our task was revision, not retranslation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true

meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously



desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we

hensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are

to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed

before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not

appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrange-



ment by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsi-

bility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,  
WESTMINSTER ABBEY.  
11th November, 1880.





# THE NAMES AND ORDER

## OF ALL THE

### BOOKS OF THE NEW TESTAMENT.

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LIST OF READINGS AND RENDERINGS REFERRING TO GENERAL PASSAGES PREFERRED BY THE AMERICAN COMMITTEE, RECORDED AT THEIR DESIRE. (See Preface, page xii).

(The special readings and renderings are given in foot-notes.)

- I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."
- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xl. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.
- XII. Let *ἀσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 29; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.
- XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

# THE GOSPEL

## ACCORDING TO

### S. MATTHEW.

---

- 1 <sup>1</sup>THE book of the <sup>2</sup>generation of Jesus Christ, the son of David, the son of Abraham. <sup>1</sup> Or, *The genealogy of Jesus Christ*
- 2 Abraham begat Isaac; and Isaac begat Jacob; and <sup>2</sup> Or, *birth*: as in ver. 18.
- 3 Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat
- 4 Hezron; and Hezron begat <sup>3</sup>Ram; and <sup>3</sup>Ram begat Amminadab; and Amminadab begat Nahshon; and <sup>3</sup> Gr. *Aram*.
- 5 Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed
- 6 begat Jesse; and Jesse begat David the king.
- And David begat Solomon of her *that had been the*
- 7 *wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat <sup>4</sup>Asa; <sup>4</sup> Gr. *Asaph*.
- 8 and <sup>4</sup>Asa begat Jehoshaphat; and Jehoshaphat begat
- 9 Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat
- 10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat <sup>5</sup>Amon; and <sup>5</sup>Amon begat Josiah; and <sup>5</sup> Gr. *Amos*.
- 11 Josiah begat Jechoniah and his brethren, at the time of the <sup>6</sup>carrying away to Babylon. <sup>6</sup> Or, *removal to Babylon*
- 12 And after the <sup>6</sup>carrying away to Babylon, Jechoniah begat <sup>7</sup>Shealtiel; and <sup>7</sup>Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat
- 13 Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat
- 14 Eliud; and Eliud begat Eleazar; and Eleazar begat
- 15 Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. <sup>7</sup> Gr. *Salathiel*.
- 17 So all the generations from Abraham unto David are fourteen generations; and from David unto the <sup>6</sup>carrying away to Babylon fourteen generations;

- 1 Or, *removal to Babylon* and from the <sup>1</sup>carrying away to Babylon unto the Christ fourteen generations.
- 2 Or, *generation: as in ver. 1.* Now the <sup>2</sup>birth <sup>3</sup>of Jesus Christ was on this wise: 18
- 3 Some ancient authorities read of the Christ. When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the <sup>4</sup>Holy Ghost. And Joseph her hus- 19
- 4 Or, *Holy Spirit: and so throughout this book.* band, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, 20
- 5 Gr. *begotten.* behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is <sup>5</sup>conceived in her is of the Holy Ghost. And she 21
- 6 Gr. *Emmanuel.* shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it 22
- 7 Gr. *Magi. Compare Esther i. 13; Dan. ii. 12.* might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall 23
- 8 Or, *Where is the King of the Jews that is born?* bring forth a son, And they shall call his name <sup>6</sup>Immanuel; which is, being interpreted, God with us. And Jo- 24
- 9 Or, *through* seph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a 25
- 10 Or, *the time of the star that appeared* son: and he called his name JESUS. Now when Jesus was born in Bethle- 2
- 11 Or, *the time of the star that appeared* hem of Judæa in the days of Herod the king, behold, <sup>7</sup>wise men 2
- 12 Or, *the time of the star that appeared* from the east came to Jerusalem, saying, <sup>8</sup>Where is he that is born King of the Jews? for we saw his 2
- 13 Or, *the time of the star that appeared* star in the east, and are come to worship him. And 3
- 14 Or, *the time of the star that appeared* when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together 4
- 15 Or, *the time of the star that appeared* all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethle- 5
- 16 Or, *the time of the star that appeared* hem of Judæa: for thus it is written <sup>9</sup>by the prophet, And thou Bethle- 6
- 17 Or, *the time of the star that appeared* hem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Which shall be shepherd of my people Israel. 6
- 18 Or, *the time of the star that appeared* Then Herod privily called the <sup>7</sup>wise men, and learn- 7
- 19 Or, *the time of the star that appeared* ed of them carefully <sup>10</sup>what time the star appeared. And he sent them to Bethle- 8
- 20 Or, *the time of the star that appeared* hem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, hav- 9
- 21 Or, *the time of the star that appeared* ing heard the king, went their way; and lo, the star,

- which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and
- 12 frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.
- 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.
- 14 And he arose and took the young child and his
- 15 mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
- 16 Then Herod, when he saw that he was mocked of the <sup>1</sup>wise men, was exceeding wroth, and sent forth, <sup>1</sup> Gr. *Magi*. and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had
- 17 carefully learned of the <sup>1</sup>wise men. Then was fulfilled that which was spoken <sup>2</sup>by Jeremiah the prophet, saying, <sup>2</sup> Or, *through*
- 18 A voice was heard in Ramah,  
Weeping and great mourning,  
Rachel weeping for her children;  
And she would not be comforted, because they are not.
- 19 But when Herod was dead, behold, an angel of the
- 20 Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead
- 21 that sought the young child's life. And he arose and took the young child and his mother, and came
- 22 into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of *God* in a dream, he withdrew into
- 23 the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken <sup>2</sup>by the prophets, that he should be called a Nazarene.

And in those days cometh John the Baptist, **3**  
 preaching in the wilderness of Judæa, saying, Re- **2**  
 pent ye; for the kingdom of heaven is at hand. For **3**  
 this is he that was spoken of 'by Isaiah the prophet,  
 saying,

<sup>1</sup> Or, through

The voice of one crying in the wilderness,  
 Make ye ready the way of the Lord,  
 Make his paths straight.

Now John himself had his raiment of camel's hair, **4**  
 and a leathern girdle about his loins; and his food **5**  
 was locusts and wild honey. Then went out unto **6**  
 him Jerusalem, and all Judæa, and all the region **7**  
 round about Jordan; and they were baptized of him **8**  
 in the river Jordan, confessing their sins. But when **9**  
 he saw many of the Pharisees and Sadducees coming **10**  
 to his baptism\*, he said unto them, Ye offspring of **11**  
 vipers, who warned you to flee from the wrath to **12**  
 come? Bring forth therefore fruit worthy of <sup>2</sup>re- **13**  
 pentance: and think not to say within yourselves, **14**  
 We have Abraham to our father: for I say unto you, **15**  
 that God is able of these stones to raise up children **16**  
 unto Abraham. And even now is the axe laid unto <sup>†</sup> **17**  
 the root of the trees: every tree therefore that bring- **18**  
 eth not forth good fruit is hewn down, and cast into **19**  
 the fire. I indeed baptize you <sup>3</sup>with water unto re- **20**  
 pentance; but he that cometh after me is mightier **21**  
 than I, whose shoes I am not <sup>4</sup>worthy to bear: he **22**  
 shall baptize you <sup>5</sup>with the Holy Ghost and *with* fire: **23**  
 whose fan is in his hand, and he will thoroughly **24**  
 cleanse his threshing-floor; and he will gather his **25**  
 wheat into the garner, but the chaff he will burn up **26**  
 with unquenchable fire.

<sup>2</sup> Or, your repent-  
 -ance

<sup>3</sup> Or, in

<sup>4</sup> Gr. sufficient.

Then cometh Jesus from Galilee to the Jordan **13**  
 unto John, to be baptized of him. But John would **14**  
 have hindered him, saying, I have need to be bap- **15**  
 tized of thee, and comest thou to me? But Jesus **16**  
 answering said unto him, Suffer <sup>5</sup>it now: for thus it **17**  
 becometh us to fulfil all righteousness. Then he **18**  
 suffereth him. And Jesus, when he was baptized, **19**  
 went up straightway from the water: and lo, the **20**  
 heavens were opened <sup>6</sup>unto him, and he saw the **21**  
 Spirit of God descending as a dove, and coming **22**  
 upon him; and lo, a voice out of the heavens, say- **23**  
 ing, <sup>7</sup>This is my beloved Son, in whom I am well **24**  
 pleased. **25**

<sup>5</sup> Or, me

<sup>6</sup> Some ancient au-  
 -thorities omit un-  
 -to him.

<sup>7</sup> Or, This is my  
 Son; my beloved  
 in whom I am  
 well pleased. See  
 ch. xii. 18.

\* Against "to his baptism" add marg. Or, *for baptism*—Am. Com.

† For "is the axe laid unto" read "the axe lieth at" So in Luke  
 iii. 9.—Am. Com.



4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, <sup>1 Gr. loaves.</sup> It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the <sup>2 Gr. wing.</sup> pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:  
And on their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken <sup>3 Or, through</sup> by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,  
Toward the sea, beyond Jordan,  
Galilee of the <sup>4 Gr. The way of the sea.</sup> Gentiles,  
16 The people which sat in darkness  
Saw a great light,  
And to them which sat in the region and shadow of death,  
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.  
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And

<sup>5 Gr. nations: and so elsewhere.</sup>

going on from thence he saw other two brethren,  
<sup>1</sup>James the *son* of Zebedee, and John his brother, in  
the boat with Zebedee their father, mending their  
nets; and he called them. And they straightway <sup>22</sup>  
left the boat and their father, and followed him.  
<sup>2</sup> Some ancient au- And <sup>2</sup>Jesus went about in all Galilee, teaching in <sup>23</sup>  
thorities read *he*.  
<sup>3</sup> Or, *good tidings*: their synagogues, and preaching the <sup>3</sup>gospel of the  
and so elsewhere. kingdom, and healing all manner of disease and all  
manner of sickness among the people. And the re- <sup>24</sup>  
port of him went forth into all Syria: and they  
brought unto him all that were sick, holden with  
divers diseases and torments, <sup>4</sup>possessed with devils,  
and epileptic, and palsied; and he healed them.  
And there followed him great multitudes from Gal- <sup>25</sup>  
ilee and Decapolis and Jerusalem and Judæa and  
from beyond Jordan.

And seeing the multitudes, he went up into the <sup>5</sup>  
mountain: and when he had sat down, his disciples  
came unto him: and he opened his mouth and taught <sup>2</sup>  
them, saying:

Blessed are the poor in spirit: for theirs is the <sup>3</sup>  
kingdom of heaven.

<sup>5</sup> Some ancient au- <sup>5</sup>Blessed are they that mourn: for they shall be <sup>4</sup>  
thorities trans-  
pose ver. 4 and 5. comforted.

Blessed are the meek: for they shall inherit the <sup>5</sup>  
earth.

Blessed are they that hunger and thirst after right- <sup>6</sup>  
eousness: for they shall be filled.

Blessed are the merciful: for they shall obtain <sup>7</sup>  
mercy.

Blessed are the pure in heart: for they shall see God. <sup>8</sup>

Blessed are the peacemakers: for they shall be <sup>9</sup>  
called sons of God.

Blessed are they that have been persecuted for <sup>10</sup>  
righteousness' sake: for theirs is the kingdom of  
heaven. Blessed are ye when *men* shall reproach <sup>11</sup>  
you, and persecute you, and say all manner of evil  
against you falsely, for my sake. Rejoice, and be <sup>12</sup>  
exceeding glad: for great is your reward in heaven:  
for so persecuted they the prophets which were be-  
fore you.

Ye are the salt of the earth: but if the salt have <sup>13</sup>  
lost its savour, wherewith shall it be salted? it is  
thenceforth good for nothing, but to be cast out  
and trodden under foot of men. Ye are the light <sup>14</sup>  
of the world. A city set on a hill cannot be hid.  
Neither do *men* light a lamp, and put it under the <sup>15</sup>  
bushel, but on the stand; and it shineth unto all that



16 are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the  
18 prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away  
19 from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the  
20 kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill  
22 shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother<sup>1</sup> shall be in danger of the judgement; and whosoever shall say to his brother, <sup>2</sup>Raca, shall be in danger of the council; and whosoever shall say, <sup>3</sup>Thou fool,  
23 shall be in danger <sup>4</sup>of the <sup>5</sup>hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,  
24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and  
25 offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge  
26 deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not  
28 commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy  
30 whole body be cast into <sup>7</sup>hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body  
31 go into <sup>7</sup>hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorce-

<sup>1</sup> Many ancient authorities insert *without cause*.

<sup>2</sup> An expression of contempt.

<sup>3</sup> Or, *Moreh*, a Hebrew expression of condemnation.

<sup>4</sup> Gr. *unto or into*.

<sup>5</sup> Gr. *Gehenna of fire*.

<sup>6</sup> Some ancient authorities omit *deliver thee*.

<sup>7</sup> Gr. *Gehenna*.

ment: but I say unto you, that every one that put-32  
teth away his wife, saving for the cause of fornication,  
maketh her an adulteress: and whosoever shall marry her  
when she is put away committeth adultery.

Again, ye have heard that it was said to them of 33  
old time, Thou shalt not forswear thyself, but shalt  
perform unto the Lord thine oaths: but I say unto 34  
you, Swear not at all; neither by the heaven, for it  
is the throne of God; nor by the earth, for it is 35  
the footstool of his feet; nor <sup>1</sup>by Jerusalem, for it  
is the city of the great King. Neither shalt thou 36  
swear by thy head, for thou canst not make one  
hair white or black. <sup>2</sup>But let your speech be, Yea, 37  
yea; Nay, nay: and whatsoever is more than these  
is of <sup>3</sup>the evil one.

1 Or, toward

2 Some ancient authorities read *But your speech shall be.*

3 Or, evil: as in ver. 39; vi. 13.

Ye have heard that it was said, An eye for an eye, 38  
and a tooth for a tooth: but I say unto you, Resist 39  
not <sup>4</sup>him that is evil: but whosoever smiteth thee  
on thy right cheek, turn to him the other also. And 40  
if any man would go to law with thee, and take  
away thy coat, let him have thy cloke also. And 41  
whosoever shall <sup>5</sup>compel thee to go one mile, go  
with him twain. Give to him that asketh thee, and 42  
from him that would borrow of thee turn not thou  
away.

4 Or, evil

5 Gr, impress.

Ye have heard that it was said, Thou shalt love 43  
thy neighbour, and hate thine enemy: but I say unto 44  
you, Love your enemies, and pray for them that  
persecute you; that ye may be sons of your Father 45  
which is in heaven: for he maketh his sun to rise  
on the evil and the good, and sendeth rain on the  
just and the unjust. For if ye love them that love 46  
you, what reward have ye? do not even the <sup>6</sup>publicans  
the same? And if ye salute your brethren only, 47  
what do ye more *than others*? do not even the Gen-  
tiles the same? Ye therefore shall be perfect, as 48  
your heavenly Father is perfect.

6 That is, collectors or renters of Roman taxes: and so elsewhere.

Take heed that ye do not your righteousness be- 6  
fore men, to be seen of them: else ye have no re-  
ward with your Father which is in heaven.

When therefore thou doest alms, sound not a 2  
trumpet before thee, as the hypocrites do in the syna-  
gogues and in the streets, that they may have glory  
of men. Verily I say unto you, They have received  
their reward. But when thou doest alms, let not 3  
thy left hand know what thy right hand doeth: that 4  
thine alms may be in secret; and thy Father which  
seeth in secret shall recompense thee.

- 5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They  
 6 have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be  
 7 heard for their much speaking. Be not therefore like unto them: for <sup>1</sup>your Father knoweth what  
 8 things ye have need of, before ye <sup>2</sup>ask him. After this manner therefore pray ye: Our Father which  
 9 art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on  
 10 earth. Give us this day <sup>3</sup>our daily bread\*. And  
 11 forgive us our debts, as we also have forgiven our  
 12 debtors. And bring us not into temptation, but deliver us from <sup>4</sup>the evil one.<sup>4</sup> For if ye forgive men  
 13 their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses,  
 14 neither will your Father forgive your trespasses.  
 15 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say  
 16 unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash  
 17 thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.  
 18 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where  
 19 thieves <sup>5</sup>break through and steal: but lay up for  
 20 yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not  
 21 <sup>6</sup>break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole  
 22 body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great  
 23 is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

<sup>1</sup> Some ancient authorities read *God your Father*.

<sup>2</sup> Gr. *our bread for the coming day*.

<sup>3</sup> Or, *evil*

<sup>4</sup> Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

<sup>5</sup> Gr. *dig through*.

\* Let the marg. read Gr. *our bread for the coming day, or our needful bread*. So in Luke xi. 3.—*Am. Com.*

Ye cannot serve God and mammon. Therefore I 25  
 say unto you, Be not anxious for your life, what ye  
 shall eat, or what ye shall drink; nor yet for your  
 body, what ye shall put on. Is not the life more  
 than the food, and the body than the raiment? Be- 26  
 hold the birds of the heaven, that they sow not,  
 neither do they reap, nor gather into barns; and  
 your heavenly Father feedeth them. Are not ye of  
 much more value than they? And which of you by 27  
 being anxious can add one cubit unto his 'stature\*?  
 And why are ye anxious concerning raiment? Con- 28  
 sider the lilies of the field, how they grow; they toil  
 not, neither do they spin: yet I say unto you, that 29  
 even Solomon in all his glory was not arrayed like  
 one of these. But if God doth so clothe the grass of 30  
 the field, which to-day is, and to-morrow is cast into  
 the oven, *shall he* not much more *clothe* you, O ye of  
 little faith? Be not therefore anxious, saying, What 31  
 shall we eat? or, What shall we drink? or, Where-  
 withal shall we be clothed? For after all these 32  
 things do the Gentiles seek; for your heavenly Fa-  
 ther knoweth that ye have need of all these things.  
 But seek ye first his kingdom, and his righteousness; 33  
 and all these things shall be added unto you. Be 34  
 not therefore anxious for the morrow: for the mor-  
 row will be anxious for itself. Sufficient unto the  
 day is the evil thereof.

Judge not, that ye be not judged. For with 7  
 what judgement ye judge, ye shall be judged: and 2  
 with what measure ye mete, it shall be measured  
 unto you. And why beholdest thou the mote that 3  
 is in thy brother's eye, but considerest not the beam  
 that is in thine own eye? Or how wilt thou say to 4  
 thy brother, Let me cast out the mote out of thine  
 eye; and lo, the beam is in thine own eye? Thou 5  
 hypocrite, cast out first the beam out of thine own  
 eye; and then shalt thou see clearly to cast out the  
 mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither 6  
 cast your pearls before the swine, lest haply they  
 trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall 7  
 find; knock, and it shall be opened unto you: for 8  
 every one that asketh receiveth; and he that seeketh  
 findeth; and to him that knocketh it shall be opened.

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\* For "his stature" read "the measure of his life" (with marg.  
 Or, *his stature*) So in Luke xii. 25.—*Am. Com.*

9 Or what man is there of you, who, if his son shall  
 10 ask him for a loaf will give him a stone; or if he shall  
 11 ask for a fish, will give him a serpent? If ye then,  
 being evil, know how to give good gifts unto your  
 children, how much more shall your Father which  
 is in heaven give good things to them that ask him?  
 12 All things therefore whatsoever ye would that men  
 should do unto you, even so do ye also unto them:  
 for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide <sup>1</sup>is the  
 gate, and broad is the way, that leadeth to destruc-  
 14 tion, and many be they that enter in thereby. <sup>2</sup>For  
 narrow is the gate, and straitened the way, that lead-  
 eth unto life, and few be they that find it.

<sup>1</sup> Some ancient au-  
 thorities omit *is*  
*the gate.*

<sup>2</sup> Many ancient  
 authorities read  
*How narrow is*  
*the gate &c.*

15 Beware of false prophets, which come to you in  
 sheep's clothing, but inwardly are ravening wolves.  
 16 By their fruits ye shall know them. Do *men* gather  
 17 grapes of thorns, or figs of thistles? Even so every  
 good tree bringeth forth good fruit; but the corrupt  
 18 tree bringeth forth evil fruit. A good tree cannot  
 bring forth evil fruit, neither can a corrupt tree bring  
 19 forth good fruit. Every tree that bringeth not forth  
 good fruit is hewn down, and cast into the fire.  
 20 Therefore by their fruits ye shall know them. Not  
 21 every one that saith unto me, Lord, Lord, shall enter  
 into the kingdom of heaven; but he that doeth the  
 22 will of my Father which is in heaven. Many will  
 say to me in that day, Lord, Lord, did we not proph-  
 esy by thy name, and by thy name cast out <sup>3</sup>devils,  
 23 and by thy name do many <sup>4</sup>mighty works? And  
 then will I profess unto them, I never knew you:  
 24 depart from me, ye that work iniquity. Every one  
 therefore which heareth these words of mine, and  
 doeth them, shall be likened unto a wise man, which  
 25 built his house upon the rock: and the rain de-  
 scended, and the floods came, and the winds blew,  
 and beat upon that house; and it fell not: for it was  
 26 founded upon the rock. And every one that heareth  
 these words of mine, and doeth them not, shall be  
 likened unto a foolish man, which built his house  
 27 upon the sand: and the rain descended, and the  
 floods came, and the winds blew, and smote upon  
 that house; and it fell: and great was the fall thereof.  
 28 And it came to pass, when Jesus ended these  
 words, the multitudes were astonished at his teach-  
 29 ing: for he taught them as *one* having authority,  
 and not as their scribes.

8 And when he was come down from the moun-



tain, great multitudes followed him. And behold, 2  
there came to him a leper and worshipped him, say-  
ing, Lord, if thou wilt, thou canst make me clean.  
And he stretched forth his hand, and touched him, 3  
saying, I will; be thou made clean. And straight-  
way his leprosy was cleansed. And Jesus saith 4  
unto him, See thou tell no man; but go thy way\*,  
shew thyself to the priest, and offer the gift that  
Moses commanded, for a testimony unto them.

And when he was entered into Capernaum, there 5  
came unto him a centurion, beseeching him, and 6  
saying, Lord, my <sup>1</sup>servant lieth in the house sick of  
the palsy, grievously tormented. And he saith unto 7  
him, I will come and heal him. And the centurion 8  
answered and said, Lord, I am not <sup>2</sup>worthy that thou  
shouldst come under my roof: but only say <sup>3</sup>the  
word, and my <sup>1</sup>servant shall be healed. For I also 9  
am a man <sup>4</sup>under authority, having under myself  
soldiers: and I say to this one, Go, and he goeth;  
and to another, Come, and he cometh; and to my  
<sup>5</sup>servant, Do this, and he doeth it. And when Jesus 10  
heard it, he marvelled, and said to them that fol-  
lowed, Verily I say unto you, <sup>6</sup>I have not found so  
great faith, no, not in Israel. And I say unto you, 11  
that many shall come from the east and the west,  
and shall <sup>7</sup>sit down with Abraham, and Isaac, and  
Jacob, in the kingdom of heaven: but the sons of 12  
the kingdom shall be cast forth into the outer dark-  
ness: there shall be the weeping and gnashing of  
teeth. And Jesus said unto the centurion, Go thy 13  
way; as thou hast believed, so be it done unto thee.  
And the <sup>1</sup>servant was healed in that hour.

And when Jesus was come into Peter's house, he 14  
saw his wife's mother lying sick of a fever. And 15  
he touched her hand, and the fever left her; and she  
arose, and ministered unto him. And when even 16  
was come, they brought unto him many <sup>8</sup>possessed  
with devils: and he cast out the spirits with a word,  
and healed all that were sick: that it might be ful- 17  
filled which was spoken <sup>9</sup>by Isaiah the prophet,  
saying, Himself took our infirmities, and bare our  
diseases.

Now when Jesus saw great multitudes about him, 18  
he gave commandment to depart unto the other side.  
And there came <sup>10</sup>a scribe, and said unto him, <sup>11</sup>Mas- 19

1 Or, boy

2 Gr. sufficient.

3 Gr. with a word.

4 Some ancient au-  
thorities insert  
set: as in Luke  
vii. 8.

5 Gr. bondservant.

6 Many ancient au-  
thorities read  
With no man in  
Israel have I  
found so great  
faith.

7 Gr. recline.

8 Or, demoniacs

9 Or, through

10 Gr. one scribe.

11 Or, Teacher

\* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"—*Am. Com.*

ter, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes,  
and the birds of the heaven *have* 'nests; but the Son <sup>1</sup> Gr. *lodging*  
21 of man hath not where to lay his head. And an- *places.*  
other of the disciples said unto him, Lord, suffer  
22 me first to go and bury my father. But Jesus saith  
unto him, Follow me; and leave the dead to bury  
their own dead.

23 And when he was entered into a boat, his disci-  
24 ples followed him. And behold, there arose a great  
tempest in the sea, insomuch that the boat was cov-  
25 ered with the waves: but he was asleep. And they  
came to him, and awoke him, saying, Save, Lord;  
26 we perish. And he saith unto them, Why are ye  
fearful, O ye of little faith? Then he arose, and re-  
buked the winds and the sea; and there was a great  
27 calm. And the men marvelled, saying, What man-  
ner of man is this, that even the winds and the sea  
obey him?

28 And when he was come to the other side into the  
country of the Gadarenes, there met him two <sup>2</sup>pos- <sup>2</sup> Or, *demoniacs*  
sessed with devils, coming forth out of the tombs,  
exceeding fierce, so that no man could pass by that  
29 way. And behold, they cried out, saying, What  
have we to do with thee, thou Son of God? art thou  
30 come hither to torment us before the time? Now  
there was afar off from them a herd of many swine  
31 feeding. And the <sup>3</sup>devils besought him, saying, If <sup>3</sup> Gr. *demons.*  
thou cast us out, send us away into the herd of  
32 swine. And he said unto them, Go. And they  
came out, and went into the swine: and behold, the  
whole herd rushed down the steep into the sea, and  
33 perished in the waters. And they that fed them  
fled, and went away into the city, and told every  
thing, and what was befallen to them that were <sup>2</sup>pos-  
34 sessed with devils. And behold, all the city came  
out to meet Jesus: and when they saw him, they  
besought *him* that he would depart from their bor-  
ders.

9 And he entered into a boat, and crossed over, and  
2 came into his own city. And behold, they brought  
to him a man sick of the palsy, lying on a bed: and  
Jesus seeing their faith said unto the sick of the pal-  
sy, 'Son, be of good cheer; thy sins are forgiven. <sup>4</sup> Gr. *Child.*

3 And behold, certain of the scribes said within them- <sup>5</sup> Many ancient  
4 selves, This man blasphemeth. And Jesus <sup>5</sup>know- *authorities read*  
ing their thoughts said, Wherefore think ye evil in *seeing.*  
5 your hearts? For whether is easier, to say, Thy sins



are forgiven; or to say, Arise, and walk? But that 6  
 1 Or, *authority* ye may know that the Son of man hath <sup>1</sup>power\* on  
 earth to forgive sins (then saith he to the sick of the  
 palsy), Arise, and take up thy bed, and go unto thy  
 house. And he arose, and departed to his house. 7  
 But when the multitudes saw it, they were afraid, 8  
 and glorified God, which had given such <sup>1</sup>power\*  
 unto men.

And as Jesus passed by from thence, he saw a 9  
 man, called Matthew, sitting at the place of toll:  
 and he saith unto him, Follow me. And he arose,  
 and followed him.

2 Gr. *reclined:* And it came to pass, as he <sup>2</sup>sat at meat in the 10  
 and so always. house, behold, many publicans and sinners came and  
 sat down with Jesus and his disciples. And when 11  
 3 Or, *Teacher* the Pharisees saw it, they said unto his disciples,  
 Why eateth your <sup>3</sup>Master with the publicans and  
 sinners? But when he heard it, he said, They that 12  
 4 Gr. *strong.* are <sup>4</sup>whole have no need of a physician, but they  
 that are sick. But go ye and learn what *this* mean- 13  
 eth, I desire mercy, and not sacrifice: for I came not  
 to call the righteous, but sinners.

Then come to him the disciples of John, saying, 14  
 5 Some ancient au- Why do we and the Pharisees fast <sup>5</sup>oft, but thy  
 thorities omit *oft.* disciples fast not? And Jesus said unto them, Can 15  
 the sons of the bride-chamber mourn, as long as the  
 bridegroom is with them? but the days will come,  
 when the bridegroom shall be taken away from  
 them, and then will they fast. And no man put- 16  
 teth a piece of undressed cloth upon an old garment;  
 for that which should fill it up taketh from the gar-  
 ment, and a worse rent is made. Neither do *men* 17  
 6 That is, *skins* put new wine into old <sup>6</sup>wine-skins: else the skins  
 used as bottles. burst, and the wine is spilled, and the skins perish:  
 but they put new wine into fresh wine-skins, and  
 both are preserved.

While he spake these things unto them, behold, 18  
 7 Gr. *one ruler.* there came <sup>7</sup>a ruler, and worshipped him, saying,  
 My daughter is even now dead: but come and lay  
 thy hand upon her, and she shall live. And Jesus 19  
 arose, and followed him, and *so did* his disciples.  
 And behold, a woman, who had an issue of blood 20  
 twelve years, came behind him, and touched the  
 border of his garment: for she said within herself, If 21  
 8 Or, *saved* I do but touch his garment, I shall be <sup>8</sup>made whole.

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\* For "power" read "authority" (see marg. 1) So in Mark ii.  
 10; Luke v. 24.—*Am. Com.*

22 But Jesus turning and seeing her said, Daughter,  
 be of good cheer; thy faith hath <sup>1</sup>made thee whole. <sup>1</sup> Or, *saved thee*  
 And the woman was <sup>2</sup>made whole from that hour. <sup>2</sup> Or, *saved*  
 23 And when Jesus came into the ruler's house, and  
 saw the flute-players, and the crowd making a  
 24 tumult, he said, Give place: for the damsel is not  
 dead, but sleepeth. And they laughed him to scorn.  
 25 But when the crowd was put forth, he entered in,  
 and took her by the hand; and the damsel arose.  
 26 And <sup>3</sup>the fame hereof went forth into all that <sup>3</sup> Gr. *this fame*.  
 land.

27 And as Jesus passed by from thence, two blind  
 men followed him, crying out, and saying, Have  
 28 mercy on us, thou son of David. And when he was  
 come into the house, the blind men came to him:  
 and Jesus saith unto them, Believe ye that I am able  
 29 to do this? They say unto him, Yea, Lord. Then  
 touched he their eyes, saying, According to your  
 30 faith be it done unto you. And their eyes were  
 opened. And Jesus <sup>4</sup>strictly charged them, saying, <sup>4</sup> Or, *sternly*  
 31 See that no man know it. But they went forth, and  
 spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought  
 33 to him a dumb man possessed with a <sup>5</sup>devil. And <sup>5</sup> Gr. *demon*.  
 when the <sup>5</sup>devil was cast out, the dumb man spake:  
 and the multitudes marvelled, saying, It was never  
 34 so seen in Israel. But the Pharisees said, <sup>6</sup>By the <sup>6</sup> Or, *in*  
 prince of the <sup>7</sup>devils casteth he out <sup>7</sup> Gr. *demons*.  
<sup>7</sup>devils.

35 And Jesus went about all the cities and the vil-  
 lages, teaching in their synagogues, and preaching  
 the gospel of the kingdom, and healing all manner  
 36 of disease and all manner of sickness. But when  
 he saw the multitudes, he was moved with compas-  
 sion for them, because they were distressed and  
 37 scattered, as sheep not having a shepherd. Then  
 saith he unto his disciples, The harvest truly is plen-  
 38 teous, but the labourers are few. Pray ye therefore  
 the Lord of the harvest, that he send forth labourers  
 10 into his harvest. And he called unto him his twelve  
 disciples, and gave them authority over unclean  
 spirits, to cast them out, and to heal all manner of  
 disease and all manner of sickness.

2 Now the names of the twelve apostles are these:  
 The first, Simon, who is called Peter, and Andrew  
 his brother; James the *son* of Zebedee, and John his  
 3 brother; Philip, and Bartholomew; Thomas, and  
 Matthew the publican; James the *son* of Alphaeus,  
 4 and Thaddæus; Simon the <sup>\*</sup>Cananean, and Judas

<sup>8</sup> Or, *Zealot* See  
 Luke vi. 15;  
 Acts I. 13.

<sup>1</sup> Or, *delivered him up: and so always.*

Iscariot, who also <sup>1</sup>betrayed him. These twelve <sup>5</sup> Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the <sup>6</sup> lost sheep of the house of Israel. And as ye go, <sup>7</sup> preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast <sup>8</sup> out <sup>2</sup>devils: freely ye received, freely give. Get you <sup>9</sup> no gold, nor silver, nor brass in your <sup>3</sup>purses; no <sup>10</sup> wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, <sup>11</sup> search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute <sup>12</sup> it. And if the house be worthy, let your peace come <sup>13</sup> upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, <sup>14</sup> nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily <sup>15</sup> I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

<sup>2</sup> Gr. *demons.*

<sup>3</sup> Gr. *girdles.*

<sup>4</sup> Or, *simple*

Behold, I send you forth as sheep in the midst of <sup>16</sup> wolves: be ye therefore wise as serpents, and <sup>4</sup>harmless as doves. But beware of men: for they will <sup>17</sup> deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and <sup>18</sup> kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they <sup>19</sup> deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the <sup>20</sup> Spirit of your Father that speaketh in you. And <sup>21</sup> brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and <sup>5</sup>cause them to be put to death. And <sup>22</sup> ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, <sup>23</sup> flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

<sup>5</sup> Or, *put them to death*

<sup>6</sup> Or, *teacher*

<sup>7</sup> Gr. *bondservant.*

<sup>8</sup> Gr. *Beelzebub: and so elsewhere.*

A disciple is not above his <sup>6</sup>master, nor a <sup>7</sup>servant <sup>24</sup> above his lord. It is enough for the disciple that he <sup>25</sup> be as his <sup>6</sup>master, and the <sup>7</sup>servant as his lord. If they have called the master of the house <sup>8</sup>Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing <sup>26</sup>

covered, that shall not be revealed; and hid, that  
 27 shall not be known. What I tell you in the dark-  
 ness, speak ye in the light: and what ye hear in the  
 28 ear, proclaim upon the housetops. And be not afraid  
 of them which kill the body, but are not able to kill  
 the soul: but rather fear him which is able to destroy  
 29 both soul and body in <sup>1</sup>hell. Are not two sparrows <sup>1</sup>Gr. *Gehenna*.  
 sold for a farthing? and not one of them shall fall  
 30 on the ground without your Father: but the very  
 31 hairs of your head are all numbered. Fear not there-  
 fore; ye are of more value than many sparrows.  
 32 Every one therefore who shall confess <sup>2</sup>me before <sup>2</sup>Gr. *in me*.  
 men, <sup>3</sup>him will I also confess before my Father which <sup>3</sup>Gr. *in him*.  
 33 is in heaven. But whosoever shall deny me before  
 men, him will I also deny before my Father which  
 is in heaven.

34 Think not that I came to <sup>4</sup>send peace on the earth: <sup>4</sup>Gr. *cast*.  
 35 I came not to <sup>4</sup>send peace, but a sword. For I came  
 to set a man at variance against his father, and the  
 daughter against her mother, and the daughter in  
 36 law against her mother in law: and a man's foes  
 37 *shall be* they of his own household. He that loveth  
 father or mother more than me is not worthy of me:  
 and he that loveth son or daughter more than me is  
 38 not worthy of me. And he that doth not take his  
 39 cross and follow after me, is not worthy of me. He <sup>5</sup>Or, *found*  
 that <sup>6</sup>findeth his <sup>6</sup>life\* shall lose it; and he that <sup>7</sup>los- <sup>6</sup>Or, *soul*  
 eth his <sup>7</sup>life for my sake shall find it. <sup>7</sup>Or, *lost*

40 He that receiveth you receiveth me, and he that  
 41 receiveth me receiveth him that sent me. He that re-  
 ceiveth a prophet in the name of a prophet shall re-  
 ceive a prophet's reward; and he that receiveth a  
 righteous man in the name of a righteous man shall  
 42 receive a righteous man's reward. And whosoever  
 shall give to drink unto one of these little ones a cup  
 of cold water only, in the name of a disciple, verily  
 I say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an  
 end of commanding his twelve disciples, he departed  
 thence to teach and preach in their cities.

2 Now when John heard in the prison the works of  
 3 the Christ, he sent by his disciples, and said unto  
 him, Art thou he that cometh, or look we for an-  
 4 other? And Jesus answered and said unto them,  
 Go your way and tell John the things which ye do

\* "life" strike out the marg. So in xvi. 25; Mark viii. 35;  
 Luke ix. 24; xvii. 33; John xii. 25.—*Am. Com.*

hear and see: the blind receive their sight, and the 5  
 lame walk, the lepers are cleansed, and the deaf  
 hear, and the dead are raised up, and the poor have  
<sup>1</sup>good tidings preached to them. And blessed is he, 6  
 whosoever shall find none occasion of stumbling in  
 me. And as these went their way, Jesus began to 7  
 say unto the multitudes concerning John, What  
 went ye out into the wilderness to behold? a reed  
 shaken with the wind? But what went ye out for 8  
 to see? a man clothed in soft *raiment*? Behold,  
 they that wear soft *raiment* are in kings' houses.  
<sup>2</sup>But wherefore went ye out? to see a prophet? Yea, 9  
 I say unto you, and much more than a prophet. This 10  
 is he, of whom it is written,

Behold, I send my messenger before thy face,  
 Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born 11  
 of women there hath not arisen a greater than John  
 the Baptist: yet he that is <sup>3</sup>but little in the kingdom  
 of heaven is greater than he. And from the days 12  
 of John the Baptist until now the kingdom of heav-  
 en suffereth violence, and men of violence take it  
 by force. For all the prophets and the law proph- 13  
 esied until John. And if ye are willing to receive 14  
<sup>4</sup>it, this is Elijah, which is to come. He that hath 15  
 ears <sup>5</sup>to hear, let him hear. But whereunto shall I 16  
 liken this generation? It is like unto children sitting  
 in the marketplaces, which call unto their fellows, and 17  
 say, We piped unto you, and ye did not dance; we  
 wailed, and ye did not <sup>6</sup>mourn. For John came 18  
 neither eating nor drinking, and they say, He hath  
 a <sup>7</sup>devil. The Son of man came eating and drink- 19  
 ing, and they say, Behold, a gluttonous man, and a  
 winebibber, a friend of publicans and sinners! And  
 wisdom <sup>8</sup>is justified by her <sup>9</sup>works.

Then began he to upbraid the cities wherein most 20  
 of his <sup>10</sup>mighty works were done, because they re-  
 pent not. Woe unto thee, Chorazin! woe unto 21  
 thee, Bethsaida! for if the <sup>10</sup>mighty works had been  
 done in Tyre and Sidon which were done in you,  
 they would have repented long ago in sackcloth and  
 ashes. Howbeit I say unto you, it shall be more tol- 22  
 erable for Tyre and Sidon in the day of judgement,  
 than for you. And thou, Capernaum, shalt thou 23  
 be exalted unto heaven? thou shalt <sup>11</sup>go down unto  
 Hades: for if the <sup>10</sup>mighty works had been done in  
 Sodom which were done in thee, it would have re-  
 mained until this day. Howbeit I say unto you, 24

1 Or, the gospel

2 Many ancient au-  
 thorities read  
*But what went  
 ye out to see? a  
 prophet?*

3 Gr. *lesser*.

4 Or, *him*

5 Some ancient au-  
 thorities omit *to  
 hear*.

6 Gr. *beat the breast*.

7 Gr. *demon*.

8 Or, *was*

9 Many ancient au-  
 thorities read  
*children: as in  
 Luke vii. 35.*

10 Gr. *powers*.

11 Many ancient au-  
 thorities read *be  
 brought down*.



that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

25 At that season Jesus answered and said, I <sup>1</sup>thank <sup>1</sup> Or, praise thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and under-

26 standing, and didst reveal them unto babes: yea, Father, <sup>2</sup>for so it was well-pleasing in thy sight. <sup>2</sup> Or, that

27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and <sup>3</sup>did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

<sup>3</sup> Some ancient authorities read they did eat.

5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that <sup>4</sup>one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

<sup>4</sup> Gr. a greater thing.

9 And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving

it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known: that it might be fulfilled which was spoken <sup>1</sup>by Isaiah the prophet, saying,

1 Or, through

Behold, my servant whom I have chosen; 18  
My beloved in whom my soul is well pleased:  
I will put my Spirit upon him,  
And he shall declare judgement to the Gentiles.  
He shall not strive, nor cry aloud; 19  
Neither shall any one hear his voice in the streets.

A bruised reed shall he not break, 20  
And smoking flax shall he not quench,  
Till he send forth judgement unto victory.  
And in his name shall the Gentiles hope. 21

2 Or, a demoniac

Then was brought unto him <sup>2</sup>one possessed with 22  
a devil, blind and dumb: and he healed him, inso-  
much that the dumb man spake and saw. And all 23  
the multitudes were amazed, and said, Is this the  
son of David? But when the Pharisees heard it, 24  
they said, This man doth not cast out <sup>3</sup>devils, but  
<sup>4</sup>by Beelzebub the prince of the <sup>3</sup>devils. And know- 25  
ing their thoughts he said unto them, Every king-  
dom divided against itself is brought to desolation;  
and every city or house divided against itself shall  
not stand: and if Satan casteth out Satan, he is di- 26  
vided against himself; how then shall his kingdom  
stand? And if I <sup>4</sup>by Beelzebub cast out <sup>3</sup>devils, <sup>4</sup>by 27  
whom do your sons cast them out? therefore shall  
they be your judges. But if I <sup>4</sup>by the Spirit of God 28  
cast out <sup>3</sup>devils, then is the kingdom of God come  
upon you. Or how can one enter into the house of 29  
the strong *man*, and spoil his goods, except he first  
bind the strong *man*? and then he will spoil his  
house. He that is not with me is against me; and 30  
he that gathereth not with me scattereth. There- 31  
fore I say unto you, Every sin and blasphemy  
shall be forgiven <sup>5</sup>unto men†; but the blasphemy  
against the Spirit shall not be forgiven. And who- 32  
soever shall speak a word against the Son of man,  
it shall be forgiven him; but whosoever shall speak  
against the Holy Spirit, it shall not be forgiven him,  
neither in this <sup>6</sup>world, nor in that which is to come.  
Either make the tree good, and its fruit good; or 33

3 Gr. demons.

4 Or, in

5 Some ancient au-  
thorities read  
unto you men.

6 Or, age

\* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—*Am. Com.*

† "unto men" strike out the marg.—*Am. Com.*



- make the tree corrupt, and its fruit corrupt: for  
 34 the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his  
 35 evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
- 38 Then certain of the scribes and Pharisees answered him, saying, <sup>1 Or, Teacher</sup> Master, we would see a sign from  
 39 thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign  
 40 of Jonah the prophet: for as Jonah was three days and three nights in the belly of the <sup>2 Gr. sea-monster.</sup> whale; so shall  
 41 the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, <sup>3 Gr. more than.</sup> a greater than Jonah is  
 42 here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, <sup>4 Or, it</sup> a greater than  
 43 Solomon is here. But the unclean spirit, when <sup>5 Or, itself</sup> he  
 44 is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then <sup>6 Some ancient authorities omit ver. 47.</sup> he saith, I will return into my house whence I came out; and when <sup>6</sup> he is come, <sup>6</sup> he findeth it empty, swept, and garnished. Then goeth <sup>6</sup> he, and taketh with <sup>6</sup> himself seven other spirits more evil than <sup>6</sup> himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.
- 46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. <sup>6</sup> And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold,  
 49 my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is  
 50 my brother, and sister, and mother.

On that day went Jesus out of the house, and sat **13**  
 by the sea side. And there were gathered unto him **2**  
 great multitudes, so that he entered into a boat, and  
 sat; and all the multitude stood on the beach. And **3**  
 he spake to them many things in parables, saying,  
 Behold, the sower went forth to sow; and as he **4**  
 sowed, some *seeds* fell by the way side, and the birds  
 came and devoured them: and others fell upon the **5**  
 rocky places, where they had not much earth: and  
 straightway they sprang up, because they had no  
 deepness of earth: and when the sun was risen, **6**  
 they were scorched; and because they had no root,  
 they withered away. And others fell upon the **7**  
 thorns; and the thorns grew up, and choked them:  
 and others fell upon the good ground, and yielded **8**  
 fruit, some a hundredfold, some sixty, some thirty.  
 He that hath ears<sup>1</sup>, let him hear. **9**

<sup>1</sup> Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

And the disciples came, and said unto him, Why **10**  
 speakest thou unto them in parables? And he an- **11**  
 swered and said unto them, Unto you it is given to  
 know the mysteries of the kingdom of heaven, but  
 to them it is not given. For whosoever hath, to **12**  
 him shall be given, and he shall have abundance:  
 but whosoever hath not, from him shall be taken  
 away even that which he hath. Therefore speak I **13**  
 to them in parables; because seeing they see not,  
 and hearing they hear not, neither do they under-  
 stand. And unto them is fulfilled the prophecy of **14**  
 Isaiah, which saith,

By hearing ye shall hear, and shall in no wise  
 understand;

And seeing ye shall see, and shall in no wise  
 perceive:

For this people's heart is waxed gross, **15**

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

But blessed are your eyes, for they see; and your **16**  
 ears, for they hear. For verily I say unto you, that **17**  
 many prophets and righteous men desired to see the  
 things which ye see, and saw them not; and to hear  
 the things which ye hear, and heard them not. Hear **18**  
 then ye the parable of the sower. When any one **19**  
 heareth the word of the kingdom, and understandeth

it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he  
 20 that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth  
 21 the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because  
 22 of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the <sup>1</sup>world, and the de-  
 ceitfulness of riches, choke the word, and he be-  
 23 cometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed  
 25 good seed in his field: but while men slept, his enemy came and sowed <sup>2</sup>tares also among the wheat, <sup>2</sup> Or, *darnel*  
 26 and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also.  
 27 And the <sup>3</sup>servants of the householder came and said <sup>3</sup> Gr. *bondservants*.  
 unto him, Sir, didst thou not sow good seed in thy  
 28 field? whence then hath it tares? And he said unto them, <sup>4</sup>An enemy hath done this. And the <sup>4</sup> Gr. *A man that is an enemy*.  
<sup>3</sup>servants say unto him, Wilt thou then that we go and gather  
 29 them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.  
 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:  
 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three <sup>5</sup>measures of meal, till it was all leavened. <sup>5</sup> The word in the Greek denotes the Hebrew *seah*, a measure containing nearly a peck and a half.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken <sup>6</sup>by the prophet, saying,

<sup>6</sup> Or, *through*

I will open my mouth in parables;  
I will utter things hidden from the foundation  
of the world.

<sup>1</sup> Many ancient authorities omit of the world.

Then he left the multitudes, and went into the <sup>36</sup> house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said, He that soweth the good <sup>37</sup> seed is the Son of man; and the field is the world; <sup>38</sup> and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the <sup>39</sup> enemy that sowed them is the devil: and the harvest is <sup>2</sup>the end of the world; and the reapers are angels.

<sup>2</sup> Or, the consummation of the age

As therefore the tares are gathered up and burned <sup>40</sup> with fire; so shall it be in <sup>2</sup>the end of the world. The Son of man shall send forth his angels, and they <sup>41</sup> shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast <sup>42</sup> them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the <sup>43</sup> righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure <sup>44</sup> hidden in the field; which a man found, and hid; <sup>3</sup>and in his joy he goeth and selleth all that he hath, and buyeth that field.

<sup>3</sup> Or, for joy thereof

Again, the kingdom of heaven is like unto a man <sup>45</sup> that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold <sup>46</sup> all that he had, and bought it.

<sup>4</sup> Gr. drag-net.

Again, the kingdom of heaven is like unto a <sup>47</sup> net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on <sup>48</sup> the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So <sup>49</sup> shall it be in <sup>2</sup>the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of <sup>50</sup> fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say <sup>51</sup> unto him, Yea. And he said unto them, Therefore <sup>52</sup> every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

And it came to pass, when Jesus had finished <sup>53</sup> these parables, he departed thence. And coming <sup>54</sup> into his own country he taught them in their syn-

agogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these 55 <sup>1</sup> mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, 56 James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then 57 hath this man all these things? And they were <sup>2</sup> offended in him. But Jesus said unto them, A prophet is not without honour, save in his own 58 country, and in his own house. And he did not many <sup>1</sup> mighty works there because of their unbelief.

14 At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; 3 and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his 4 brother Philip's wife. For John said unto him, It 5 is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her 8 whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a 9 charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded 10 it to be given; and he sent, and beheaded John in 11 the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her 12 mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him <sup>3</sup> on 3 Or, by land 14 foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, 15 and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and 16 buy themselves food. But Jesus said unto them, They have no need to go away; give ye them to 17 eat. And they say unto him, We have here but



1 Gr. *reeline*.

five loaves, and two fishes. And he said, Bring 18  
them hither to me. And he commanded the multi- 19  
tudes to 'sit down on the grass; and he took the  
five loaves, and the two fishes, and looking up to  
heaven, he blessed, and brake and gave the loaves  
to the disciples, and the disciples to the multitudes.  
And they did all eat, and were filled: and they took 20  
up that which remained over of the broken pieces,  
twelve baskets full. And they that did eat were 21  
about five thousand men, beside women and chil-  
dren.

And straightway he constrained the disciples to 22  
enter into the boat, and to go before him unto the  
other side, till he should send the multitudes away.

2 Some ancient au-  
thorities read  
*was many fur-  
longs distant  
from the land.*

And after he had sent the multitudes away, he went 23  
up into the mountain apart to pray: and when even  
was come, he was there alone. But the boat <sup>2</sup>was 24  
now in the midst of the sea, distressed by the waves;  
for the wind was contrary. And in the fourth 25  
watch of the night he came unto them, walking  
upon the sea. And when the disciples saw him 26  
walking on the sea, they were troubled, saying, It  
is an apparition; and they cried out for fear. But 27  
straightway Jesus spake unto them, saying, Be of  
good cheer; it is I; be not afraid. And Peter an- 28  
swered him and said, Lord, if it be thou, bid me  
come unto thee upon the waters. And he said, 29  
Come. And Peter went down from the boat, and

3 Some ancient au-  
thorities read  
*and came.*

4 Many ancient  
authorities add  
*strong.*

walked upon the waters, <sup>3</sup>to come to Jesus. But 30  
when he saw the wind<sup>4</sup>, he was afraid; and begin-  
ning to sink, he cried out, saying, Lord, save me.  
And immediately Jesus stretched forth his hand, 31  
and took hold of him, and saith unto him, O thou  
of little faith, wherefore didst thou doubt? And 32  
when they were gone up into the boat, the wind  
ceased. And they that were in the boat worshipped 33  
him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to 34  
the land, unto Gennesaret. And when the men of 35  
that place knew him, they sent into all that region  
round about, and brought unto him all that were  
sick; and they besought him that they might only 36  
touch the border of his garment: and as many as  
touched were made whole.

Then there come to Jesus from Jerusalem Phari- 15  
sees and scribes, saying, Why do thy disciples trans- 2  
gress the tradition of the elders? for they wash not  
their hands when they eat bread. And he answered 3

and said unto them, Why do ye also transgress the commandment of God because of your tradition?

4 For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let

5 him <sup>1</sup>die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou

mightest have been profited by me is given to God;

6 he shall not honour his father<sup>2</sup>. And ye have made void the <sup>3</sup>word of God because of your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips; But their heart is far from me.

9 But in vain do they worship me, Teaching as *their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto

11 them, Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were <sup>4</sup>offended, when they

13 heard this saying? But he answered and said, Every <sup>5</sup>plant which my heavenly Father planted not, shall

14 be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into

15 a pit. And Peter answered and said unto him,

16 Declare unto us the parable. And he said, Are ye

17 also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth

18 into the belly, and is cast out into the draught? But the things which proceed out of the mouth come

19 forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders,

20 adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the

22 parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David;

my daughter is grievously vexed with a <sup>6</sup>devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for

24 she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house

25 of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It

is not meet to take the children's <sup>7</sup>bread and cast it

<sup>1</sup> Or, surely die

<sup>2</sup> Some ancient authorities add or his mother.

<sup>3</sup> Some ancient authorities read law.

<sup>4</sup> Gr. caused to stumble.

<sup>5</sup> Gr. planting.

<sup>6</sup> Gr. demon.

<sup>7</sup> Or, loaf



to the dogs. But she said, Yea, Lord: for even the 27  
dogs eat of the crumbs which fall from their masters'  
table. Then Jesus answered and said unto her, O 28  
woman, great is thy faith: be it done unto thee even  
as thou wilt. And her daughter was healed from  
that hour.

And Jesus departed thence, and came nigh unto 29  
the sea of Galilee; and he went up into the moun-  
tain, and sat there. And there came unto him great 30.  
multitudes, having with them the lame, blind, dumb,  
maimed, and many others, and they cast them down  
at his feet; and he healed them: insomuch that the 31  
multitude wondered, when they saw the dumb speak-  
ing, the maimed whole, and the lame walking, and  
the blind seeing: and they glorified the God of Is-  
rael.

And Jesus called unto him his disciples, and said, 32  
I have compassion on the multitude, because they  
continue with me now three days and have nothing  
to eat: and I would not send them away fasting,  
lest haply they faint in the way. And the disciples 33  
say unto him, Whence should we have so many  
loaves in a desert place, as to fill so great a multi-  
tude? And Jesus saith unto them, How many loaves 34  
have ye? And they said, Seven, and a few small  
fishes. And he commanded the multitude to sit 35  
down on the ground; and he took the seven loaves 36  
and the fishes; and he gave thanks and brake, and  
gave to the disciples, and the disciples to the multi-  
tudes. And they did all eat, and were filled: and 37  
they took up that which remained over of the broken  
pieces, seven baskets full. And they that did eat 38  
were four thousand men, beside women and chil-  
dren. And he sent away the multitudes, and en- 39  
tered into the boat, and came into the borders of  
Magadan.

And the Pharisees and Sadducees came, and 16  
tempting him asked him to shew them a sign from  
heaven. But he answered and said unto them, 2  
When it is evening, ye say, *It will be fair weather*-  
for the heaven is red. And in the morning, *It will be* 3  
*foul weather to-day*: for the heaven is red and lowr-  
ing. Ye know how to discern the face of the heav-  
en; but ye cannot *discern* the signs of the times. An 4  
evil and adulterous generation seeketh after a sign;  
and there shall no sign be given unto it, but the sign  
of Jonah. And he left them, and departed.

And the disciples came to the other side and for- 5

1 The following words, to the end of vef. 3, are omitted by some of the most ancient and other important authorities.

- 6 got to take <sup>1</sup>bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, <sup>2</sup>We took no <sup>1</sup>bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no <sup>1</sup>bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many <sup>3</sup>baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning <sup>1</sup>bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of <sup>1</sup>bread, but of the teaching of the Pharisees and Sadducees.
- 13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say <sup>4</sup>that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art <sup>5</sup>Peter, and upon this <sup>6</sup>rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.
- 21 From that time began <sup>7</sup>Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, <sup>8</sup>Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his <sup>9</sup>life shall lose it: and whosoever shall lose his <sup>9</sup>life for my sake shall find

<sup>1</sup> Gr. loaves.<sup>2</sup> Or, It is because we took no bread.<sup>3</sup> Basket in ver. 9 and 10 represents different Greek words.<sup>4</sup> Many ancient authorities read that I the Son of man am. See Mark viii. 27; Luke ix. 18.<sup>5</sup> Gr. Petros.<sup>6</sup> Gr. petra.<sup>7</sup> Some ancient authorities read Jesus Christ.<sup>8</sup> Or, God have mercy on thee<sup>9</sup> Or, soul

1 Or, *soul*

it. For what shall a man be profited, if he shall 26  
gain the whole world, and forfeit his 'life? or what  
shall a man give in exchange for his 'life? For the 27  
Son of man shall come in the glory of his Father  
with his angels; and then shall he render unto ev-  
ery man according to his 'deeds. Verily I say unto 28  
you, There be some of them that stand here, which  
shall in no wise taste of death, till they see the Son  
of man coming in his kingdom.

2 Gr. *doing*.

And after six days Jesus taketh with him Peter, 17  
and James, and John his brother, and bringeth them  
up into a high mountain apart: and he was trans- 2  
figured before them: and his face did shine as the  
sun, and his garments became white as the light.  
And behold, there appeared unto them Moses and 3  
Elijah talking with him. And Peter answered, and 4  
said unto Jesus, Lord, it is good for us to be here: if  
thou wilt, I will make here three 'tabernacles; one  
for thee, and one for Moses, and one for Elijah.  
While he was yet speaking, behold, a bright cloud 5  
overshadowed them: and behold, a voice out of the  
cloud, saying, This is my beloved Son, in whom I  
am well pleased; hear ye him. And when the dis- 6  
ciples heard it, they fell on their face, and were sore  
afraid. And Jesus came and touched them and said, 7  
Arise, and be not afraid. And lifting up their eyes, 8  
they saw no one, save Jesus only.

3 Or, *booths*

And as they were coming down from the moun- 9  
tain, Jesus commanded them, saying, Tell the vision  
to no man, until the Son of man be risen from the  
dead. And his disciples asked him, saying, Why 10  
then say the scribes that Elijah must first come?  
And he answered and said, Elijah indeed cometh, 11  
and shall restore all things: but I say unto you, that 12  
Elijah is come already, and they knew him not, but  
did unto him whatsoever they listed. Even so shall  
the Son of man also suffer of them. Then under- 13  
stood the disciples that he spake unto them of John  
the Baptist.

And when they were come to the multitude, there 14  
came to him a man, kneeling to him, and saying,  
Lord, have mercy on my son: for he is epileptic, 15  
and suffereth grievously: for oft-times he falleth  
into the fire, and oft-times into the water. And I 16  
brought him to thy disciples, and they could not  
cure him. And Jesus answered and said, O faithless 17  
and perverse generation, how long shall I be with  
you? how long shall I bear with you? bring him

- 18 hither to me. And Jesus rebuked him; and the  
 19 devil went out from him: and the boy was cured <sup>1 Gr. demon.</sup>  
 20 from that hour. Then came the disciples to Jesus  
 21 apart, and said, Why could not we cast it out? And  
 he saith unto them, Because of your little faith: for  
 verily I say unto you, If ye have faith as a grain of  
 mustard seed, ye shall say unto this mountain, Re- <sup>2 Many authori-  
 ties, some an-  
 cient, insert ver.  
 21 But this kind  
 goeth not out save  
 by prayer and  
 fasting. See  
 Mark ix. 29.</sup>  
 move hence to yonder place; and it shall remove;  
 and nothing shall be impossible unto you.<sup>2</sup>  
 22 And while they <sup>3</sup>abode in Galilee, Jesus said unto  
 them, The Son of man shall be delivered up into the  
 23 hands of men; and they shall kill him, and the third  
 day he shall be raised up. And they were exceeding  
 sorry.  
 24 And when they were come to Capernaum, they  
 that received the <sup>4</sup>half-shekel came to Peter, and said, <sup>4 Gr. didrachma.</sup>  
 25 Doth not your <sup>5</sup>master pay the <sup>5</sup>half-shekel? He <sup>5 Or, teacher</sup>  
 saith, Yea. And when he came into the house,  
 Jesus spake first to him, saying, What thinkest thou,  
 Simon? the kings of the earth, from whom do they  
 receive toll or tribute? from their sons, or from  
 26 strangers? And when he said, From strangers,  
 Jesus said unto him, Therefore the sons are free.  
 27 But, lest we cause them to stumble, go thou to the  
 sea, and cast a hook, and take up the fish that first  
 cometh up; and when thou hast opened his mouth,  
 thou shalt find a <sup>6</sup>shekel: that take, and give unto <sup>6 Gr. stater.</sup>  
 them for me and thee.  
 18 In that hour came the disciples unto Jesus, saying,  
 Who then is <sup>7</sup>greatest in the kingdom of heaven? <sup>7 Gr. greater.</sup>  
 2 And he called to him a little child, and set him in  
 3 the midst of them, and said, Verily I say unto you,  
 Except ye turn, and become as little children, ye  
 shall in no wise enter into the kingdom of heaven.  
 4 Whosoever therefore shall humble himself as this  
 little child, the same is the <sup>7</sup>greatest in the kingdom  
 5 of heaven. And whoso shall receive one such little  
 6 child in my name receiveth me: but whoso shall  
 cause one of these little ones which believe on me to  
 stumble, it is profitable for him that <sup>8</sup>a great mill-  
 stone should be hanged about his neck, and *that* he <sup>8 Gr. a millstone  
 turned by an ass.</sup>  
 7 should be sunk in the depth of the sea. Woe unto  
 the world because of occasions of stumbling! for it  
 must needs be that the occasions come; but woe to  
 8 that man through whom the occasion cometh! And  
 if thy hand or thy foot causeth thee to stumble, cut  
 it off, and cast it from thee: it is good for thee to  
 enter into life maimed or halt, rather than having



two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the <sup>1</sup>hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.<sup>2</sup> How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not <sup>3</sup>the will of <sup>4</sup>your Father which is in heaven, that one of these little ones should perish.

And if thy brother sin <sup>5</sup>against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the <sup>6</sup>church; and if he refuse to hear the <sup>6</sup>church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until <sup>7</sup>seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his <sup>8</sup>servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand <sup>9</sup>talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The <sup>10</sup>servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay

<sup>1</sup> Gr. *Gehenna* of fire.

<sup>2</sup> Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

<sup>3</sup> Gr. *a thing willed before your Father.*

<sup>4</sup> Some ancient authorities read *my*.

<sup>5</sup> Some ancient authorities omit *against thee.*

<sup>6</sup> Or, *congregation*

<sup>7</sup> Or, *seventy times and seven*

<sup>8</sup> Gr. *bondservants.*

<sup>9</sup> This talent was probably worth about £240.

<sup>10</sup> Gr. *bondservant.*

27 thee all. And the lord of that 'servant, being moved with compassion, released him, and forgave him the debt. But that 'servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked 'servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

3 And there came unto him 'Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he which 'made *them* from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, 'except for fornication, and shall marry another, committeth adultery: 'and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so

1 Gr. *bondservant*.2 Gr. *loan*.

3 The word in the Greek denotes a coin worth about eight pence half-penny.

4 Many authorities, some ancient, insert *the*.5 Some ancient authorities read *created*.6 Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress: as in ch. v. 32.*

7 The following words, to the end of the verse, are omitted by some ancient authorities.

born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, 13 that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer 14 the little children, and forbid them not, to come unto me: for of such is\* the kingdom of heaven. And he 15 laid his hands on them, and departed thence.

And behold, one came to him and said, <sup>12</sup>Master, 16 what good thing shall I do, that I may have eternal life? And he said unto him, <sup>3</sup>Why askest thou me 17 concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? 18 And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy 19 mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these 20 things have I observed: what lack I yet? Jesus 21 said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But 22 when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say 23 unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It 24 is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples heard it, they were 25 astonished exceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, 26 With men this is impossible; but with God all things are possible. Then answered Peter and said unto 27 him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, 28 Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

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\* For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.—*Am. Com.*

1 Or, *Teacher*

2 Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

3 Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.



29 And every one that hath left houses, or brethren, or  
 sisters, or father, or mother,<sup>1</sup> or children, or lands,  
 for my name's sake, shall receive <sup>2</sup>a hundredfold,  
 30 and shall inherit eternal life. But many shall be  
 20 last *that are* first; and first *that are* last. For the  
 kingdom of heaven is like unto a man that is\* a  
 householder, which went out early in the morning  
 2 to hire labourers into his vineyard. And when he  
 had agreed with the labourers for a <sup>3</sup>penny a day,  
 3 he sent them into his vineyard. And he went out  
 about the third hour, and saw others standing in the  
 4 marketplace idle; and to them he said, Go ye also  
 into the vineyard, and whatsoever is right I will  
 5 give you. And they went their way. Again he  
 went out about the sixth and the ninth hour, and  
 6 did likewise. And about the eleventh *hour* he went  
 out, and found others standing; and he saith unto  
 7 them, Why stand ye here all the day idle? They  
 say unto him, Because no man hath hired us. He  
 8 saith unto them, Go ye also into the vineyard. And  
 when even was come, the lord of the vineyard saith  
 unto his steward, Call the labourers, and pay them  
 their hire, beginning from the last unto the first.  
 9 And when they came that *were hired* about the  
 eleventh hour, they received every man a <sup>3</sup>penny.  
 10 And when the first came, they supposed that they  
 would receive more; and they likewise received  
 11 every man a <sup>3</sup>penny. And when they received it,  
 they murmured against the householder, saying,  
 12 These last have spent *but* one hour, and thou hast  
 made them equal unto us, which have borne the  
 13 burden of the day and the <sup>4</sup>scorching heat. But he  
 answered and said to one of them, Friend, I do thee  
 no wrong: didst not thou agree with me for a  
 14 <sup>3</sup>penny? Take up that which is thine, and go thy  
 way; it is my will to give unto this last, even as  
 15 unto thee. Is it not lawful for me to do what I will  
 with mine own? or is thine eye evil, because I am  
 16 good? So the last shall be first, and the first  
 last.  
 17 And as Jesus was going up to Jerusalem, he took  
 the twelve disciples apart, and in the way he said  
 18 unto them, Behold, we go up to Jerusalem; and the  
 Son of man shall be delivered unto the chief priests  
 and scribes; and they shall condemn him to death,  
 19 and shall deliver him unto the Gentiles to mock,

<sup>1</sup> Many ancient authorities add *or wife*: as in Luke xviii. 29.

<sup>2</sup> Some ancient authorities read *manifest*.

<sup>3</sup> See marginal note on ch. xviii. 23.

<sup>4</sup> Or, *hot wind*

\* For "that is" read "that was"—*Am. Com.*

and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of 20 Zebedee with her sons, worshipping *him*, and asking a certain thing of him. And he said unto her, 21 What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not 22 what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall 23 drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father. And 24 when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus call- 25 ed them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it 26 be among you: but whosoever would become great among you shall be your <sup>1</sup>minister; and whosoever 27 would be first among you shall be your <sup>2</sup>servant: even as the Son of man came not to be ministered 28 unto, but to minister, and to give his life a ransom for many.

<sup>1</sup> Or, *servant*

<sup>2</sup> Gr. *bondservant*.

And as they went out from Jericho, a great mul- 29 titude followed him. And behold, two blind men 30 sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude re- 31 buked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, 32 and called them, and said, What will ye that I should do unto you? They say unto him, Lord, 33 that our eyes may be opened. And Jesus, being 34 moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

And when they drew nigh unto Jerusalem, and 21 came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go 2 into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any 3 one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send

- 4 them. Now this is come to pass, that it might be fulfilled which was spoken <sup>1</sup>by the prophet, saying, <sup>1</sup> Or, *through*
- 5 Tell ye the daughter of Zion,  
Behold, thy King cometh unto thee,  
Meek, and riding upon an ass,  
And upon a colt the foal of an ass.
- 6 And the disciples went, and did even as Jesus ap-  
7 pointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon.
- 8 And the most part of the multitude spread their garments in the way; and others cut branches from  
9 the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna  
10 in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?  
11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.
- 12 And Jesus entered into the temple <sup>2</sup>of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers,  
13 and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of  
14 robbers. And the blind and the lame came to him  
15 in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son  
16 of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast  
17 perfected praise? And he left them, and went forth out of the city to Bethany, and lodged there.
- 18 Now in the morning as he returned to the city, he  
19 hungered. And seeing <sup>3</sup>a fig tree by the way side, <sup>3</sup> Or, *a single*  
he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the  
20 fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree  
21 immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the

<sup>2</sup> Many ancient authorities omit of God.

sea, it shall be done. And all things, whatsoever <sup>22</sup> ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief <sup>23</sup> priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I <sup>24</sup> also will ask you one <sup>1</sup>question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from <sup>25</sup> heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the <sup>26</sup> multitude; for all hold John as a prophet. And <sup>27</sup> they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye? A <sup>28</sup> man had two sons; and he came to the first, and said, <sup>2</sup>Son, go work to-day in the vineyard. And <sup>29</sup> he answered and said, I will not: but afterward he repented himself, and went. And he came to the <sup>30</sup> second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of the <sup>31</sup> twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you <sup>32</sup> in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable: There was a man that was <sup>33</sup> a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season <sup>34</sup> of the fruits drew near, he sent his <sup>3</sup>servants to the husbandmen, to receive <sup>4</sup>his fruits. And the hus- <sup>35</sup> bandmen took his <sup>3</sup>servants, and beat one, and killed another, and stoned another. Again, he sent other <sup>36</sup> <sup>3</sup>servants more than the first: and they did unto them in like manner. But afterward he sent unto <sup>37</sup> them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said <sup>38</sup> among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, <sup>39</sup> and cast him forth out of the vineyard, and killed

<sup>1</sup> Gr. word.

<sup>2</sup> Gr. Child.

<sup>3</sup> Gr. bondservants.

<sup>4</sup> Or, the fruits of  
it

40 him. When therefore the lord of the vineyard shall come, what will he do unto those husband-  
41 men? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render  
42 him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given  
44 to a nation bringing forth the fruits thereof. <sup>1</sup>And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that  
46 he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

<sup>1</sup> Some ancient authorities omit ver. 44.

**22** And Jesus answered and spake again in parables  
2 unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast  
3 for his son, and sent forth his <sup>2</sup>servants to call them that were bidden to the marriage feast: and they  
4 would not come. Again he sent forth other <sup>2</sup>servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to  
5 the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his  
6 merchandise: and the rest laid hold on his <sup>2</sup>servants, and entreated them shamefully, and killed them.  
7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their  
8 city. Then saith he to his <sup>2</sup>servants, The wedding is ready, but they that were bidden were not worthy.  
9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage  
10 feast. And those <sup>2</sup>servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was  
11 filled with guests. But when the king came in to behold the guests, he saw there a man which had  
12 not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a  
13 wedding-garment? And he was speechless. Then

<sup>2</sup> Gr. bondservants.



1 Or, *ministers*

the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For 14 many are called, but few chosen.

2 Or, *Teacher*

Then went the Pharisees, and took counsel how 15 they might ensnare him in *his* talk. And they send 16 to him their disciples, with the Herodians, saying, <sup>2</sup>Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell 17 us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye 18 me, ye hypocrites? Shew me the tribute money. 19 And they brought unto him a <sup>3</sup>penny. And he saith 20 unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto 21 them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left 22 him, and went their way.

4 Gr. *saying.\**

On that day there came to him Sadducees, <sup>4</sup>which 23 say that there is no resurrection: and they asked him, saying, <sup>2</sup>Master, Moses said, If a man die, having no children, his brother <sup>6</sup>shall marry his wife, and raise up seed unto his brother. Now there were 25 with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the 26 third, unto the <sup>6</sup>seventh. And after them all the 27 woman died. In the resurrection therefore whose 28 wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, 29 not knowing the scriptures, nor the power of God.

6 Gr. *seven.*

For in the resurrection they neither marry, nor are 30 given in marriage, but are as angels' in heaven. But 31 as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of 32 Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living. And when the multitudes 33 heard it, they were astonished at his teaching.

7 Many ancient authorities add of God.

But the Pharisees, when they heard that he had 34 put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a 35

\* For marg. 4 read "Many ancient authorities read *saying*."—*Am. Com.*



36 question, tempting him, 'Master, which is the great 1 Or, Teacher  
37 commandment in the law? And he said unto him,

Thou shalt love the Lord thy God with all thy  
heart, and with all thy soul, and with all thy mind. 2 Or, And a second  
38 This is the great and first commandment. 2 And a is like unto it,  
39 second like unto it is this, Thou shalt love thy Thou shalt love  
40 neighbour as thyself. On these two command- &c.

ments hangeth the whole law, and the prophets.

41 Now while the Pharisees were gathered together,  
42 Jesus asked them a question, saying, What think ye  
of the Christ? whose son is he? They say unto  
43 him, *The son* of David. He saith unto them, How  
then doth David in the Spirit call him Lord, say-  
ing,

44 The Lord said unto my Lord,  
Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son?

46 And no one was able to answer him a word, nei-  
ther durst any man from that day forth ask him any  
more questions.

23 Then spake Jesus to the multitudes and to his  
2 disciples, saying, The scribes and the Pharisees sit

3 on Moses' seat: all things therefore whatsoever they  
bid you, *these* do and observe: but do not ye after

4 their works; for they say, and do not. Yea, they 3 Many ancient  
bind heavy burdens and grievous to be borne, and authorities omit  
lay them on men's shoulders; but they themselves and grievous to be  
borne.

5 will not move them with their finger. But all their  
works they do for to be seen of men: for they make  
broad their phylacteries, and enlarge the borders of

6 *their garments*, and love the chief place at feasts,

7 and the chief seats in the synagogues, and the salu-  
tations in the marketplaces, and to be called of men,

8 Rabbi. But be not ye called Rabbi: for one is your

9 teacher, and all ye are brethren. And call no man  
your father on the earth: for one is your Father,

10 \*which is in heaven.\* Neither be ye called masters: 4 Gr. the heavenly.

11 for one is your master, *even* the Christ. But he that

12 is 5 greatest among you shall be your 6 servant. And 5 Gr. greater.

and whosoever shall exalt himself shall be humbled;  
and whosoever shall humble himself shall be ex-  
alted. 6 Or, minister

13 But woe unto you, scribes and Pharisees, hypo-  
crites! because ye shut the kingdom of heaven

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\* For "Father, which is in heaven" read "Father, *even* he who is  
in heaven"—*Am. Com.*

<sup>1</sup> Gr. *before*.

<sup>2</sup> Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

<sup>3</sup> Gr. *Gehenna*.

<sup>4</sup> Or, *sanctuary*: as in ver. 35.

<sup>5</sup> Or, *bound by his oath*

against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.<sup>2</sup>

Woe unto you, scribes and Pharisees, hypocrites! 15 for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of <sup>3</sup>hell than yourselves.

Woe unto you, ye blind guides, which say, Who- 16 soever shall swear by the <sup>4</sup>temple, it is nothing; but whosoever shall swear by the gold of the <sup>4</sup>temple, he is <sup>5</sup>a debtor. Ye fools and blind: for whether is 17 greater, the gold, or the <sup>4</sup>temple that hath sanctified the gold? And, Whosoever shall swear by the al- 18 tar, it is nothing; but whosoever shall swear by the gift that is upon it, he is <sup>5</sup>a debtor. Ye blind: for 19 whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the 20 altar, sweareth by it, and by all things thereon. And 21 he that sweareth by the <sup>4</sup>temple, sweareth by it, and by him that dwelleth therein. And he that swear- 22 eth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! 23 for ye tithe mint and <sup>6</sup>anise and cummin, and have left undone the weightier matters of the law, judgement\*, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swal- 24 low the camel.

Woe unto you, scribes and Pharisees, hypocrites! 25 for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside 26 of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! 27 for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so 28 ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! 29 for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had 30 been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are 31

\* For "judgement" read "justice" So in Luke xi. 42.—*Am. Com.*

32 sons of them that slew the prophets. Fill ye up then  
 33 the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement  
 34 of 'hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:  
 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom  
 36 ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

<sup>1</sup> Gr. *Gehenna*.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her  
 38 wings, and ye would not! Behold, your house is  
 39 left unto you <sup>2</sup>desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

<sup>2</sup> Some ancient authorities omit *desolate*.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to  
 2 shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of  
 4 thy <sup>3</sup>coming, and of <sup>4</sup>the end of the world? And Jesus answered and said unto them, Take heed that  
 5 no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead  
 6 many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not  
 7 yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines  
 8 and earthquakes in divers places. But all these  
 9 things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's  
 10 sake. And then shall many stumble, and shall deliver up one another, and shall hate one another.  
 11 And many false prophets shall arise, and shall lead  
 12 many astray. And because iniquity shall be multi-

<sup>3</sup> Gr. *presence*.

<sup>4</sup> Or, *the consummation of the age*

plied, the love of the many shall wax cold. But he 13  
 that endureth to the end, the same shall be saved.  
 And <sup>1</sup>this gospel of the kingdom shall be preached 14  
 in the whole <sup>2</sup>world for a testimony unto all the na-  
 tions; and then shall the end come.

When therefore ye see the abomination of desola- 15  
 tion, which was spoken of <sup>3</sup>by Daniel the prophet,  
 standing in <sup>4</sup>the holy place (let him that readeth un-  
 derstand), then let them that are in Judæa flee unto 16  
 the mountains: let him that is on the housetop not 17  
 go down to take out the things that are in his house:  
 and let him that is in the field not return back to 18  
 take his cloke. But woe unto them that are with 19  
 child and to them that give suck in those days! And 20  
 pray ye that your flight be not in the winter, neither  
 on a sabbath: for then shall be great tribulation, 21  
 such as hath not been from the beginning of the  
 world until now, no, nor ever shall be. And except 22  
 those days had been shortened, no flesh would have  
 been saved: but for the elect's sake those days shall  
 be shortened. Then if any man shall say unto you, 23  
 Lo, here is the Christ, or, Here; believe <sup>5</sup>it not. For 24  
 there shall arise false Christs, and false prophets,  
 and shall shew great signs and wonders; so as to  
 lead astray, if possible, even the elect. Behold, I 25  
 have told you beforehand. If therefore they shall 26  
 say unto you, Behold, he is in the wilderness; go not  
 forth: Behold, he is in the inner chambers; believe  
<sup>6</sup>it not. For as the lightning cometh forth from the 27  
 east, and is seen even unto the west; so shall be the  
<sup>7</sup>coming of the Son of man. Wheresoever the car- 28  
 case is, there will the <sup>8</sup>eagles be gathered together.

But immediately, after the tribulation of those 29  
 days, the sun shall be darkened, and the moon shall  
 not give her light, and the stars shall fall from heav-  
 en, and the powers of the heavens shall be shaken:  
 and then shall appear the sign of the Son of man in 30  
 heaven: and then shall all the tribes of the earth  
 mourn, and they shall see the Son of man coming on  
 the clouds of heaven with power and great glory.  
 And he shall send forth his angels <sup>9</sup>with <sup>10</sup>a great 31  
 sound of a trumpet, and they shall gather together  
 his elect from the four winds, from one end of  
 heaven to the other.

Now from the fig tree learn her parable: when her 32  
 branch is now become tender, and putteth forth its  
 leaves, ye know that the summer is nigh; even so 33  
 ye also, when ye see all these things, know ye that

<sup>1</sup> Or, these good  
tidings

<sup>2</sup> Gr. inhabited  
earth.

<sup>3</sup> Or, through

<sup>4</sup> Or, a holy place

<sup>5</sup> Or, him

<sup>6</sup> Or, them

<sup>7</sup> Gr. presence.

<sup>8</sup> Or, vultures

<sup>9</sup> Many ancient  
authorities read  
with a great  
trumpet, and  
they shall gather  
etc.

<sup>10</sup> Or, a trumpet of  
great sound

- 34 <sup>1</sup> he is nigh, *even* at the doors. Verily I say unto <sup>1</sup> Or, *it*  
 you, This generation shall not pass away, till all  
 35 these things be accomplished. Heaven and earth  
 shall pass away, but my words shall not pass away.  
 36 But of that day and hour knoweth no one, not even <sup>2</sup> Many authori-  
 the angels of heaven, <sup>2</sup> neither the Son, but the Fa-  
 37 ther only. And as *were* the days of Noah, so shall  
 38 be the <sup>3</sup> coming of the Son of man. For as in those <sup>3</sup> Gr. *presence*.  
 days which were before the flood they were eating  
 and drinking, marrying and giving in marriage, un-  
 39 til the day that Noah entered into the ark, and they  
 knew not until the flood came, and took them all  
 away; so shall be the <sup>3</sup> coming of the Son of man.  
 40 Then shall two men be in the field; one is taken,  
 41 and one is left: two women *shall be* grinding at the  
 42 mill; one is taken, and one is left. Watch there-  
 fore: for ye know not on what day your Lord com-  
 43 eth. <sup>4</sup> But know this, that if the master of the house <sup>4</sup> Or, *But this ye*  
 had known in what watch the thief was coming, he <sup>know</sup>  
 would have watched, and would not have suffered  
 44 his house to be <sup>5</sup> broken through. Therefore be ye <sup>5</sup> Gr. *digged*  
 also ready: for in an hour that ye think not the Son <sup>through</sup>  
 45 of man cometh. Who then is the faithful and wise <sup>6</sup> Gr. *bondservant*.  
<sup>6</sup> servant, whom his lord hath set over his household,  
 46 to give them their food in due season? Blessed is  
 that <sup>6</sup> servant, whom his lord when he cometh shall  
 47 find so doing. Verily I say unto you, that he will  
 48 set him over all that he hath. But if that evil <sup>6</sup> ser-  
 49 vant shall say in his heart, My lord tarrieth; and  
 shall begin to beat his fellow-servants, and shall eat  
 50 and drink with the drunken; the lord of that <sup>6</sup> ser-  
 vant shall come in a day when he expecteth not, and  
 51 in an hour when he knoweth not, and shall <sup>7</sup> Or, *severely*  
 asunder, and appoint his portion with the hypo- <sup>scourge him</sup>  
 crites: there shall be the weeping and gnashing of  
 teeth.
- 25 Then shall the kingdom of heaven be likened  
 unto ten virgins, which took their <sup>8</sup> lamps, and went <sup>8</sup> Or, *torches*  
 2 forth to meet the bridegroom. And five of them  
 3 were foolish, and five were wise. For the foolish,  
 when they took their <sup>8</sup> lamps, took no oil with them:  
 4 but the wise took oil in their vessels with their  
 5 <sup>8</sup> lamps. Now while the bridegroom tarried, they all  
 6 slumbered and slept. But at midnight there is a  
 cry, Behold, the bridegroom! Come ye forth to  
 7 meet him. Then all those virgins arose, and trimmed  
 8 their <sup>8</sup> lamps. And the foolish said unto the wise,  
 Give us of your oil; for our <sup>8</sup> lamps are going out.



But the wise answered, saying, Peradventure there 9  
will not be enough for us and you: go ye rather to  
them that sell, and buy for yourselves. And while 10  
they went away to buy, the bridegroom came; and  
they that were ready went in with him to the mar-  
riage feast: and the door was shut. Afterward 11  
come also the other virgins, saying, Lord, Lord, open  
to us. But he answered and said, Verily I say unto 12  
you, I know you not. Watch therefore, for ye know 13  
not the day nor the hour.

For *it is* as *when* a man, going into another coun- 14  
try, called his own <sup>1</sup>servants, and delivered unto  
<sup>1 Gr. bondservants.</sup> them his goods. And unto one he gave five talents, 15  
to another two, to another one; to each according  
to his several ability; and he went on his journey.  
Straightway he that received the five talents went 16  
and traded with them, and made other five talents.  
In like manner he also that *received* the two gained 17  
other two. But he that received the one went away 18  
and digged in the earth, and hid his lord's money.  
Now after a long time the lord of those <sup>1</sup>servants 19  
cometh, and maketh a reckoning with them. And 20  
he that received the five talents came and brought  
other five talents, saying, Lord, thou deliveredst  
unto me five talents: lo, I have gained other five  
talents. His lord said unto him, Well done, good 21  
<sup>2 Gr. bondservant.</sup> and faithful <sup>2</sup>servant: thou hast been faithful over  
a few things, I will set thee over many things: enter  
thou into the joy of thy lord. And he also that 22  
*received* the two talents came and said, Lord, thou  
deliveredst unto me two talents: lo, I have gained  
other two talents. His lord said unto him, Well 23  
done, good and faithful <sup>2</sup>servant: thou hast been  
faithful over a few things, I will set thee over many  
things: enter thou into the joy of thy lord. And 24  
he also that had received the one talent came and  
said, Lord, I knew thee that thou art a hard man,  
reaping where thou didst not sow, and gathering  
where thou didst not scatter: and I was afraid, and 25  
went away and hid thy talent in the earth: lo, thou  
hast thine own. But his lord answered and said 26  
unto him, Thou wicked and slothful <sup>2</sup>servant, thou  
knewest that I reap where I sowed not, and gather  
where I did not scatter; thou oughtest therefore to 27  
have put my money to the bankers, and at my com-  
ing I should have received back mine own with in-  
terest. Take ye away therefore the talent from him, 28  
and give it unto him that hath the ten talents. For 29



unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even  
 30 that which he hath shall be taken away. And cast ye out the unprofitable <sup>1</sup>servant into the outer darkness: <sup>1</sup>Gr. bondservant. there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the  
 32 throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep  
 33 from the <sup>2</sup>goats: and he shall set the sheep on his <sup>2</sup>Gr. kids. right hand, but the <sup>2</sup>goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:  
 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger,  
 36 and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and  
 37 ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred,  
 38 and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or  
 39 naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the  
 40 King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.  
 41 Then shall he say also unto them on the left hand, <sup>3</sup>Depart from me, ye cursed, into the eternal fire <sup>3</sup>Or, Depart from me under a curse. which is prepared for the devil and his angels: for  
 42 I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger,  
 43 and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.  
 44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister  
 45 unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not  
 46 unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all  
 2 these words, he said unto his disciples, Ye know that after two days the passover cometh, and the  
 3 Son of man is delivered up to be crucified. Then

were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people. 4 5

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having <sup>1 Or, a flask</sup> an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she <sup>2 Gr. cast.</sup> poured this ointment upon my body, she did it to prepare me for burial. Verily I say unto you, Whosoever <sup>3 Or, these good tidings</sup> this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her. 6 7 8 9 10 11 12 13

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*. 14 15 16

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The <sup>4 Or, Teacher</sup> Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover. Now when even was come, he was sitting at meat with the twelve <sup>5 Many authorities, some ancient, omit disciples.</sup> disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered 17 18 19 20 21 22 23 24 25

<sup>6 Gr. for him if that man.</sup>

- swered and said, Is it I, Rabbi? He saith unto him,  
 26 Thou hast said. And as they were eating, Jesus  
 took <sup>1</sup>bread, and blessed, and brake it; and he gave <sup>2</sup>to the disciples, and said, Take, eat; this is my  
 27 body. And he took <sup>3</sup>a cup, and gave thanks, and  
 28 gave to them, saying, Drink ye all of it; for this is <sup>4</sup>my blood of <sup>5</sup>the<sup>6</sup> covenant, which is shed for many  
 29 unto remission of sins. But I say unto you, I will  
 not drink\* henceforth of this fruit of the vine, until  
 that day when I drink it new with you in my Father's kingdom.  
 30 And when they had sung a hymn, they went out  
 unto the mount of Olives.  
 31 Then saith Jesus unto them, All ye shall be <sup>7</sup>offended in me this night: for it is written, I will  
 smite the shepherd, and the sheep of the flock shall  
 32 be scattered abroad. But after I am raised up, I  
 33 will go before you into Galilee. But Peter answered and said unto him, If all shall be <sup>8</sup>offended in  
 34 thee, I will never be <sup>9</sup>offended. Jesus said unto him, Verily I say unto thee, that this night, before  
 35 the cock crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, yet  
 will I not deny thee. Likewise also said all the disciples.  
 36 Then cometh Jesus with them unto <sup>10</sup>a place called Gethsemane, and saith unto his disciples, Sit ye here,  
 37 while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be  
 38 sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto  
 39 death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed,  
 saying, O my Father, if it be possible, let this cup  
 pass away from me: nevertheless, not as I will, but  
 40 as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter,  
 What, could ye not watch with me one hour?  
 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.  
 42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again  
 43 and found them sleeping, for their eyes were heavy.  
 44 And he left them again, and went away, and prayed

<sup>1</sup> Or, a loaf<sup>2</sup> Some ancient authorities read the cup.<sup>3</sup> Or, the testament<sup>4</sup> Many ancient authorities insert new.<sup>5</sup> Gr. caused to stumble.<sup>6</sup> Gr. an enclosed piece of ground.<sup>7</sup> Or, Watch ye, and pray that ye enter not

\* For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.—*Am. Com.*

a third time, saying again the same words. Then 45  
cometh he to the disciples, and saith unto them,  
Sleep on now, and take your rest: behold, the hour  
is at hand, and the Son of man is betrayed unto the  
hands of sinners. Arise, let us be going: behold, he 46  
is at hand that betrayeth me.

And while he yet spake, lo, Judas, one of the 47  
twelve, came, and with him a great multitude with  
swords and staves, from the chief priests and elders  
of the people. Now he that betrayed him gave them 48  
a sign, saying, Whomsoever I shall kiss, that is he:  
take him. And straightway he came to Jesus, and 49  
said, Hail, Rabbi; and <sup>1</sup>kissed him. And Jesus said 50  
unto him, Friend, *do* that for which thou art come.  
Then they came and laid hands on Jesus, and took  
him. And behold, one of them that were with Jesus 51  
stretched out his hand, and drew his sword, and  
smote the <sup>2</sup>servant of the high priest, and struck off  
his ear. Then saith Jesus unto him, Put up again 52  
thy sword into its place: for all they that take the  
sword shall perish with the sword. Or thinkest thou 53  
that I cannot beseech my Father, and he shall even  
now send me more than twelve legions of angels?  
How then should the scriptures be fulfilled, that thus 54  
it must be? In that hour said Jesus to the multi- 55  
tudes, Are ye come out as against a robber with  
swords and staves to seize me? I sat daily in the  
temple teaching, and ye took me not. But all this 56  
is come to pass, that the scriptures of the prophets  
might be fulfilled. Then all the disciples left him,  
and fled.

And they that had taken Jesus led him away to 57  
*the house of* Caiaphas the high priest, where the  
scribes and the elders were gathered together. But 58  
Peter followed him afar off, unto the court of the  
high priest, and entered in, and sat with the officers,  
to see the end. Now the chief priests and the whole 59  
council sought false witness against Jesus, that they  
might put him to death; and they found it not, 60  
though many false witnesses came. But afterward  
came two, and said, This man said, I am able to de- 61  
stroy the <sup>3</sup>temple of God, and to build it in three  
days. And the high priest stood up, and said unto 62  
him, Answerest thou nothing? what is it which these  
witness against thee? But Jesus held his peace. 63  
And the high priest said unto him, I adjure thee by  
the living God, that thou tell us whether thou be the  
Christ, the Son of God. Jesus saith unto him, Thou 64

<sup>1</sup> Gr. *kissed him much.*

<sup>2</sup> Gr. *bondservant.*

<sup>3</sup> Or, *sanctuary*:  
as in ch. xxiii.  
35; xxvii. 5.

hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

- 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said,  
67 He is 'worthy of death. Then did they spit in his face and buffet him: and some smote him <sup>2</sup>with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

<sup>1</sup> Gr. *liable to*.

<sup>2</sup> Or, *with rods*

- 69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all,  
71 saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also  
72 was with Jesus the Nazarene. And again he denied  
73 with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech  
74 bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the  
75 cock crew. And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

- 27 Now when morning was come, all the chief priests and the elders of the people took counsel against  
2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

- 3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief  
4 priests and elders, saying, I have sinned in that I betrayed 'innocent blood. But they said, What is that  
5 to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he

<sup>3</sup> Many ancient authorities read *righteous*.

- 6 went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the <sup>4</sup>treasury, since it is the  
7 price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

<sup>4</sup> Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

- 8 Wherefore that field was called, The field of blood,  
9 unto this day. Then was fulfilled that which was spoken <sup>5</sup>by Jeremiah the prophet, saying, And <sup>6</sup>they took the thirty pieces of silver, the price of him that

<sup>5</sup> Or, *through*

<sup>6</sup> Or, *I took*



<sup>1</sup> Or, *whom they priced on the part of the sons of Israel* was priced, <sup>1</sup>whom *certain* of the children of Israel did price; and <sup>2</sup>they gave them for the potter's field, 10 as the Lord appointed me.

<sup>2</sup> Some ancient authorities read *I gave*. Now Jesus stood before the governor: and the 11

<sup>3</sup> Or, *a feast*

governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and 12 elders, he answered nothing. Then saith Pilate unto 13 him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even 14 to one word: insomuch that the governor marvelled greatly. Now at <sup>3</sup>the feast the governor was wont 15 to release unto the multitude one prisoner, whom <sup>4</sup>they would. And they had then a notable prisoner, 16 called Barabbas. When therefore they were gath- 17 ered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they 18 had delivered him up. And while he was sitting 19 on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and 20 the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the gov- 21 ernor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then 22 shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, 23 what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate 24 saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent <sup>4</sup>of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be 25 on us, and on our children. Then released he unto 26 them Barabbas: but Jesus he scourged and delivered to be crucified.

<sup>4</sup> Some ancient authorities read of this blood: see ye &c.

<sup>5</sup> Gr. *Prætorium*. See Mark xv. 16.

<sup>6</sup> Or, *cohort*

<sup>7</sup> Some ancient authorities read clothed.

Then the soldiers of the governor took Jesus into 27 the <sup>5</sup>palace\*, and gathered unto him the whole <sup>6</sup>band. And they <sup>7</sup>stripped him, and put on him a scarlet 28 robe. And they plaited a crown of thorns and put 29 it upon his head, and a reed in his right hand; and

\* For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.—*Am. Com.*



they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name: him they 'compelled to go <sup>1 Gr. impressed.</sup>

with them, that he might bear his cross. And when they were come unto a place called Golgotha, that is

to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it,

he would not drink. And when they had crucified him, they parted his garments among them, casting

lots: and they sat and watched him there. And they set up over his head his accusation written,

THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with him two robbers, one on the

right hand, and one on the left. And they that passed by railed on him, wagging their heads, and

saying, Thou that destroyest the <sup>2 Or, sanctuary</sup> temple, and build-  
est it in three days, save thyself: if thou art the Son

of God, come down from the cross. In like manner also the chief priests mocking him, with the scribes

and elders, said, He saved others; <sup>3 Or, can he not see himself?</sup> himself he cannot save. He is the King of Israel; let him now come

down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he

desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him

cast upon him the same reproach.

Now from the sixth hour there was darkness over all the <sup>4 Or, earth</sup> land until the ninth hour. And about the

ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God,

why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man

calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and

put it on a reed, and gave him to drink. And the <sup>5 Or, why didst thou forsake me?</sup> rest said, Let be; let us see whether Elijah cometh

to save him.<sup>6</sup> And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the

veil of the <sup>6 Many ancient authorities add, And another took a spear and pierced his side, and there came out water and blood. See John xix. 34.</sup> temple was rent in twain from the top to the bottom; and the earth did quake; and the

rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep

were raised; and coming forth out of the tombs

after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and 54 they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was <sup>1</sup>the Son of God. And many women were 55 there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among 56 whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

<sup>1</sup> Or, a son of God

And when even was come, there came a rich man 57 from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and 58 asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, 59 and wrapped it in a clean linen cloth, and laid it in 60 his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was 61 there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is *the day* after the 62 Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remem- 63 ber that that deceiver said, while he was yet alive, After three days I rise again. Command therefore 64 that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate 65 said unto them, <sup>2</sup>Ye have a guard: go your way, .

<sup>2</sup> Or, Take a guard

<sup>3</sup> Gr. make it sure, <sup>3</sup>make it *as* sure as ye can. as ye know.

So they went, and made 66 the sepulchre sure, sealing the stone, the guard being with them.

Now late on the sabbath day, as it began to dawn <sup>28</sup> toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And 2 behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as 3 snow: and for fear of him the watchers did quake, 4 and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know 5 that ye seek Jesus, which hath been crucified. He 6 is not here; for he is risen, even as he said. Come, see the place <sup>4</sup>where the Lord lay. And go quickly, 7

<sup>4</sup> Many ancient authorities read *where he lay*.

and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this <sup>1</sup> come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

<sup>1</sup> Or, come to a hearing before the governor

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you <sup>2</sup> alway, even unto <sup>3</sup> the end of the world.

<sup>2</sup> Gr. all the days.

<sup>3</sup> Or, the consummation of the age.

# THE GOSPEL

ACCORDING TO

## S. MARK.

---

<sup>1</sup> Some ancient authorities omit the *Son of God.* THE beginning of the gospel of Jesus Christ, <sup>1</sup>the **1**  
Son of God.

<sup>2</sup> Some ancient authorities read in the prophets. Even as it is written <sup>2</sup>in Isaiah the prophet, **2**  
Behold, I send my messenger before thy face,  
Who shall prepare thy way;  
The voice of one crying in the wilderness, **3**  
Make ye ready the way of the Lord,  
Make his paths straight;

John came, who baptized in the wilderness and **4**  
preached the baptism of repentance unto remission  
of sins. And there went out unto him all the coun- **5**  
try of Judæa, and all they of Jerusalem; and they  
were baptized of him in the river Jordan, confessing  
their sins. And John was clothed with camel's hair, **6**  
and *had* a leathern girdle about his loins, and did eat  
locusts and wild honey. And he preached, saying, **7**  
There cometh after me he that is mightier than I,  
the latchet of whose shoes I am not <sup>3</sup>worthy to stoop  
down and unloose. I baptized you <sup>4</sup>with water; **8**  
but he shall baptize you <sup>4</sup>with the <sup>5</sup>Holy Ghost.

<sup>3</sup> Gr. *sufficient.*

<sup>4</sup> Or, *in*

<sup>5</sup> Or, *Holy Spirit*:  
and so throughout this book.

<sup>6</sup> Gr. *into.*

And it came to pass in those days, that Jesus **9**  
came from Nazareth of Galilee, and was baptized of  
John <sup>6</sup>in the Jordan. And straightway coming up **10**  
out of the water, he saw the heavens rent asunder,  
and the Spirit as a dove descending upon him: and a **11**  
voice came out of the heavens, Thou art my beloved  
Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into **12**  
the wilderness. And he was in the wilderness forty **13**  
days tempted of Satan; and he was with the wild  
beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came **14**  
into Galilee, preaching the gospel of God, and say- **15**

ing, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a  
17 net in the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make  
18 you to become fishers of men. And straightway  
19 they left the nets, and followed him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending  
20 the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue  
22 and taught. And they were astonished at his teaching: for he taught them as having authority, and  
23 not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and  
24 he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of  
25 God. And Jesus rebuked <sup>1</sup>him, saying, Hold thy  
26 peace, and come out of him. And the unclean spirit, <sup>2</sup>tearing him and crying with a loud voice, came  
27 out of him. And they were all amazed, insomuch that they questioned among themselves, saying,

<sup>1</sup> Or, *is*

<sup>2</sup> Or, *convulsing*

What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey  
28 him. And the report of him went out straightway everywhere into all the region of Galilee round about.

<sup>2</sup> Some ancient authorities read *when he was come out of the synagogue, he came, &c.*

29 And straightway, <sup>3</sup>when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway  
31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were <sup>4</sup>possessed with devils. And all the city was gathered  
33 together at the door. And he healed many that were sick with divers diseases, and cast out many  
34 <sup>5</sup>devils; and he suffered not the <sup>5</sup>devils to speak, because they knew him<sup>6</sup>.

<sup>4</sup> Or, *demoniacs*

<sup>5</sup> Gr. *demons*.  
<sup>6</sup> Many ancient authorities add *to be Christ*. See Luke iv. 41.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert  
36 place, and there prayed. And Simon and they that



were with him followed after him; and they found 37 him, and say unto him, All are seeking thee. And 38 he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their syna- 39 gogues throughout all Galilee, preaching and casting out <sup>1</sup>devils.

<sup>1</sup> Gr. *demons*.

<sup>2</sup> Some ancient authorities omit and kneeling down to him.

And there cometh to him a leper, beseeching him, 40 <sup>2</sup>and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And be- 41 ing moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy 42 departed from him, and he was made clean. And 43 he <sup>3</sup>strictly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any 44 man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went 45 out, and began to publish it much, and to spread abroad the <sup>4</sup>matter, insomuch that <sup>5</sup>Jesus could no more openly enter into <sup>6</sup>a city, but was without in desert places: and they came to him from every quarter.

<sup>4</sup> Gr. *word*.

<sup>5</sup> Gr. *he*.

<sup>6</sup> Or, *the city*

And when he entered again into Capernaum after **2** some days, it was noised that he was <sup>7</sup>in the house. And many were gathered together, so that there **3** was no longer room *for them*, no, not even about the door: and he spake the word unto them. And **3** they come, bringing unto him a man sick of the palsy, borne of four. And when they could not **4** <sup>8</sup>come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed\* whereon the sick of the palsy lay. And Jesus seeing their faith saith unto **5** the sick of the palsy, <sup>9</sup>Son, thy sins are forgiven. But there were certain of the scribes sitting there, **6** and reasoning in their hearts, Why doth this man **7** thus speak? he blasphemeth: who can forgive sins but one, *even* God? And straightway Jesus, per- **8** ceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to **9** the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed\*, and walk? But **10** that ye may know that the Son of man hath <sup>10</sup>power

<sup>7</sup> Or, *at home*

<sup>8</sup> Many ancient authorities read *bring him unto him*.

<sup>9</sup> Gr. *Child*.

<sup>10</sup> Or, *authority*

\* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.—*Am. Com.*



on earth to forgive sins (he saith to the sick of the  
11 palsy), I say unto thee, Arise, take up thy bed\*, and  
12 go unto thy house. And he arose, and straightway  
took up the bed\*, and went forth before them all;  
insomuch that they were all amazed, and glorified  
God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all  
the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus  
sitting at the place of toll, and he saith unto him,

15 Follow me. And he arose and followed him. And  
it came to pass, that he was sitting at meat in his  
house, and many <sup>1</sup>publicans and sinners sat down  
with Jesus and his disciples: for there were many,

16 and they followed him. And the scribes <sup>2</sup>of the  
Pharisees, when they saw that he was eating with  
the sinners and publicans, said unto his disciples,

<sup>3</sup>He eateth <sup>4</sup>and drinketh with publicans and sin-  
17 ners. And when Jesus heard it, he saith unto them,  
They that are <sup>5</sup>whole have no need of a physician,

but they that are sick: I came not to call the right-  
cous, but sinners.

18 And John's disciples and the Pharisees were fast-  
ing: and they come and say unto him, Why do  
John's disciples and the disciples of the Pharisees

19 fast, but thy disciples fast not? And Jesus said  
unto them, Can the sons of the bride-chamber fast,  
while the bridegroom is with them? as long as they  
have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall  
be taken away from them, and then will they fast

21 in that day. No man seweth a piece of undressed  
cloth on an old garment: else that which should fill  
it up taketh from it, the new from the old, and a

22 worse rent is made. And no man putteth new wine  
into old <sup>6</sup>wine-skins: else the wine will burst the  
skins, and the wine perisheth, and the skins: but  
*they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the  
sabbath day through the cornfields; and his disci-  
ples <sup>7</sup>began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do  
they on the sabbath day that which is not lawful?

25 And he said unto them, Did ye never read what Da-  
vid did, when he had need, and was an hungred,

<sup>1</sup> See marginal note  
on Matt. v. 46.

<sup>2</sup> Some ancient au-  
thorities read  
and the *Phari-  
sees*.

<sup>3</sup> Or, How is it that  
he eateth . . . sin-  
ners?

<sup>4</sup> Some ancient au-  
thorities omit and  
drinketh.

<sup>5</sup> Gr. *strong*.

<sup>6</sup> That is, *skins*  
used as bottles.

<sup>7</sup> Gr. *began to*  
make their way  
plucking.

\* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12;  
Acts v. 15; ix. 33.—*Am. Com.*

1 Some ancient authorities read *in the days of Abiathar the high priest.* he, and they that were with him? How he entered 26 into the house of God <sup>1</sup>when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said unto them, 27 The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of 28 the sabbath.

2 Gr. *Arise into the midst.* And he entered again into the synagogue; and 3 there was a man there which had his hand withered. And they watched him, whether he would 2 heal him on the sabbath day; that they might accuse him. And he saith unto the man that had 3 his hand withered, <sup>2</sup>Stand forth. And he saith 4 unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And when he had looked 5 round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went 6 out, and straightway with the Herodians took counsel against him, how they might destroy him.

3 Or, *all the things that he did* And Jesus with his disciples withdrew to the sea: 7 and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, 8 and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing <sup>3</sup>what great things he did, came unto him. And he spake to his disciples, that 9 a little boat should wait on him because of the crowd, lest they should throng him: for he had 10 healed many; insomuch that as many as had 4 Gr. *scourges.* 4 plagues 5 pressed upon him that they might touch him. And the unclean spirits, whensoever they be- 11 held him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them 12 much that they should not make him known.

6 Some ancient authorities add *whom also he named apostles.* And he goeth up into the mountain, and calleth 13 unto him whom he himself would: and they went unto him. And he appointed twelve,<sup>6</sup> that they 14 might be with him, and that he might send them 15 forth to preach, and to have authority to cast out 16 7 devils: 8 and Simon he surnamed Peter; and James 17 the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholo- 18 mew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the <sup>9</sup>Cana-

9 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

19 *næan*, and Judas Iscariot, which also betrayed him.

20 And he cometh <sup>1</sup>into a house. And the multitude <sup>1</sup>Or, *home* cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, <sup>2</sup>By <sup>2</sup>Or, *In* the prince of the <sup>3</sup>devils casteth he out the <sup>3</sup>devils. <sup>3</sup>Gr. *demons*.  
 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him.  
 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.  
 2 And he taught them many things in parables, and  
 3 said unto them in his teaching, Hearken: Behold,  
 4 the sower went forth to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the  
 5 birds came and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deep-  
 6 ness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered

away. And other fell among the thorns, and the 7  
 thorns grew up, and choked it, and it yielded no  
 fruit. And others fell into the good ground, and 8  
 yielded fruit, growing up and increasing; and  
 brought forth, thirtyfold, and sixtyfold, and a hun-  
 dredfold. And he said, Who hath ears to hear, let 9  
 him hear.

And when he was alone, they that were about 10  
 him with the twelve asked of him the parables.  
 And he said unto them, Unto you is given the mys- 11  
 tery of the kingdom of God: but unto them that  
 are without, all things are done in parables: that 12  
 seeing they may see, and not perceive; and hearing  
 they may hear, and not understand; lest haply they  
 should turn again, and it should be forgiven them.  
 And he saith unto them, Know ye not this parable? 13  
 and how shall ye know all the parables? The sow- 14  
 er soweth the word. And these are they by the way 15  
 side, where the word is sown; and when they have  
 heard, straightway cometh Satan, and taketh away  
 the word which hath been sown in them. And 16  
 these in like manner are they that are sown upon  
 the rocky *places*, who, when they have heard the  
 word, straightway receive it with joy; and they 17  
 have no root in themselves, but endure for a while;  
 then, when tribulation or persecution ariseth because  
 of the word, straightway they stumble. And others 18  
 are they that are sown among the thorns; these are  
 they that have heard the word, and the cares of the 19  
<sup>1</sup>world, and the deceitfulness of riches, and the lusts  
 of other things entering in, choke the word, and it  
 becometh unfruitful. And those are they that were 20  
 sown upon the good ground; such as hear the word,  
 and accept it, and bear fruit, thirtyfold, and sixty-  
 fold, and a hundredfold.

And he said unto them, Is the lamp brought to be 21  
 put under the bushel, or under the bed, *and* not to  
 be put on the stand? For there is nothing hid, save 22  
 that it should be manifested; neither was *anything*  
 made secret, but that it should come to light. If 23  
 any man hath ears to hear, let him hear. And he 24  
 said unto them, Take heed what ye hear: with what  
 measure ye mete it shall be measured unto you: and  
 more shall be given unto you. For he that hath, to 25  
 him shall be given: and he that hath not, from him  
 shall be taken away even that which he hath.

And he said, So is the kingdom of God, as if a 26  
 man should cast seed upon the earth; and should 27

sleep and rise night and day, and the seed should  
 28 spring up and grow, he knoweth not how. The  
 earth <sup>1</sup>beareth fruit of herself; first the blade, then <sup>1</sup>Or, *yieldeth*  
 29 the ear, then the full corn in the ear. But when the  
 fruit <sup>2</sup>is ripe, straightway he <sup>3</sup>putteth forth the sickle, <sup>2</sup>Or, *alloweth*  
 because the harvest is come. <sup>3</sup>Or, *sendeth forth*

30 And he said, How shall we liken the kingdom of  
 31 God? or in what parable shall we set it forth? <sup>4</sup>It <sup>4</sup>Or, *As unto*  
 is like a grain of mustard seed, which, when it is  
 sown upon the earth, though it be less than all the  
 32 seeds that are upon the earth, yet when it is sown,  
 groweth up, and becometh greater than all the  
 herbs, and putteth out great branches; so that the  
 birds of the heaven can lodge under the shadow  
 thereof.

33 And with many such parables spake he the word  
 34 unto them, as they were able to hear it: and without  
 a parable spake he not unto them: but privately to  
 his own disciples he expounded all things.

35 And on that day, when even was come, he saith  
 36 unto them, Let us go over unto the other side. And  
 leaving the multitude, they take him with them,  
 even as he was, in the boat. And other boats were  
 37 with him. And there ariseth a great storm of wind,  
 and the waves beat into the boat, insomuch that the  
 38 boat was now filling. And he himself was in the  
 stern, asleep on the cushion: and they awake him,  
 and say unto him, <sup>5</sup>Master, carest thou not that we <sup>5</sup>Or, *Teacher*  
 39 perish? And he awoke, and rebuked the wind, and  
 said unto the sea, Peace, be still. And the wind  
 40 ceased, and there was a great calm. And he said  
 unto them, Why are ye fearful? have ye not yet  
 41 faith? And they feared exceedingly, and said one  
 to another, Who then is this, that even the wind and  
 the sea obey him?

5 And they came to the other side of the sea, into the  
 2 country of the Gerasenes. And when he was come  
 out of the boat, straightway there met him out of  
 3 the tombs a man with an unclean spirit, who had his  
 dwelling in the tombs: and no man could any more  
 4 bind him, no, not with a chain; because that he had  
 been often bound with fetters and chains, and the  
 chains had been rent asunder by him, and the fet-  
 ters broken in pieces: and no man had strength to  
 5 tame him. And always, night and day, in the tombs  
 and in the mountains, he was crying out, and cut-  
 6 ting himself with stones. And when he saw Jesus  
 7 from afar, he ran and worshipped him; and crying



out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said 8 unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? 9 And he saith unto him, My name is Legion; for we are many. And he besought him much that he 10 would not send them away out of the country. Now 11 there was there on the mountain side a great herd of swine feeding. And they besought him, saying, 12 Send us into the swine, that we may enter into them. And he gave them leave. And the unclean 13 spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. And they that fed them fled, and told it in 14 the city, and in the country. And they came to see what it was that had come to pass. And they 15 come to Jesus, and behold <sup>1</sup>him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. And they that saw it declared unto them how it be- 16 fell <sup>1</sup>him that was possessed with devils, and concerning the swine. And they began to beseech him 17 to depart from their borders. And as he was entering 18 into the boat, he that had been possessed with <sup>2</sup>devils besought him that he might be with him. And 19 he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. And he went his way, and began 20 to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus had crossed over again in the 21 boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there 22 cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet, and 23 beseecheth him much, saying, My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be <sup>3</sup>made whole, and live. And he went with him; and a 24 great multitude followed him, and they thronged him.

And a woman, which had an issue of blood twelve 25 years, and had suffered many things of many phy- 26 sicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having 27

<sup>1</sup> Or, *the demoniac*

<sup>2</sup> Gr. *demons*.

<sup>3</sup> Or, *saved*



heard the things concerning Jesus, came in the  
 28 crowd behind, and touched his garment. For she  
 said, If I touch but his garments, I shall be <sup>1</sup>made <sup>1</sup>Or, *saved*  
 29 whole. And straightway the fountain of her blood  
 was dried up; and she felt in her body that she was  
 30 healed of her <sup>2</sup>plague. And straightway Jesus, per- <sup>2</sup>Gr. *scourge*.  
 ceiving in himself that the power *proceeding* from  
 him had gone forth, turned him about in the crowd,  
 31 and said, Who touched my garments? And his  
 disciples said unto him, Thou seest the multitude  
 thronging thee, and sayest thou, Who touched me?  
 32 And he looked round about to see her that had done  
 33 this thing. But the woman fearing and trembling,  
 knowing what had been done to her, came and fell  
 34 down before him, and told him all the truth. And  
 he said unto her, Daughter, thy faith hath <sup>3</sup>made <sup>3</sup>Or, *saved thee*  
 thee whole; go in peace, and be whole of thy  
<sup>2</sup>plague.

35 While he yet spake, they come from the ruler of  
 the synagogue's *house*, saying, Thy daughter is dead:  
 36 why troublest thou the <sup>4</sup>Master any further? But <sup>4</sup>Or, *Teacher*  
 Jesus, <sup>5</sup>not heeding the word spoken, saith unto the <sup>5</sup>Or, *overhearing*  
 37 ruler of the synagogue, Fear not, only believe. And  
 he suffered no man to follow with him, save Peter,  
 38 and James, and John the brother of James. And  
 they come to the house of the ruler of the synagogue;  
 and he beholdeth a tumult, and *many* weeping and  
 39 wailing greatly. And when he was entered in, he  
 saith unto them, Why make ye a tumult, and weep?  
 40 the child is not dead, but sleepeth. And they laugh-  
 ed him to scorn. But he, having put them all forth,  
 taketh the father of the child and her mother and  
 them that were with him, and goeth in where the  
 41 child was. And taking the child by the hand, he  
 saith unto her, Talitha cumi; which is, being in-  
 42 terpreted, Damsel, I say unto thee, Arise. And  
 straightway the damsel rose up, and walked; for  
 she was twelve years old. And they were amazed  
 43 straightway with a great amazement. And he  
 charged them much that no man should know  
 this: and he commanded that *something* should be  
 given her to eat.

6 And he went out from thence; and he cometh  
 into his own country; and his disciples follow him.

2 And when the sabbath was come, he began to teach <sup>6</sup>Some ancient au-  
 in the synagogue: and <sup>6</sup>many hearing him were as-  
 tonished, saying, Whence hath this man these things?  
 and, What is the wisdom that is given unto this

1 Gr. *powers*.

man, and *what mean* such <sup>1</sup>mighty works wrought by his hands? Is not this the carpenter, the son of 3 Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? 4

2 Gr. *caused to stumble.* And they were <sup>2</sup>offended in him. And Jesus said 4 unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no <sup>3</sup>mighty 5 work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because 6 of their unbelief.

3 Gr. *power.*

And he went round about the villages teaching.

4 Gr. *brass.*5 Gr. *girdle.*

And he called unto him the twelve, and began to 7 send them forth by two and two; and he gave them authority over the unclean spirits; and he charged 8 them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no <sup>4</sup>money in their <sup>5</sup>purse; but *to go* shod with sandals: and, *said* 9 *he*, put not on two coats. And he said unto them, 10 Whosoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not 11 receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and 12 preached that *men* should repent. And they cast 13 out many <sup>6</sup>devils, and anointed with oil many that were sick, and healed them.

6 Gr. *demons.*

7 Some ancient authorities read *they*.

8 Gr. *the Baptist.*

And king Herod heard *thereof*; for his name had 14 become known: and <sup>7</sup>he said, John <sup>8</sup>the Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And 15 others said, *It is* a prophet, *even* as one of the prophets. But Herod, when he heard *thereof*, said, John, 16 whom I beheaded, he is risen. For Herod himself 17 had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. For John 18 said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against 19 him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a 20 righteous man and a holy, and kept him safe. And when he heard him, he <sup>9</sup>was much perplexed; and he heard him gladly. And when a convenient day 21 was come, that Herod on his birthday made a supper to his lords, and the <sup>10</sup>high captains, and the chief men of Galilee; and when <sup>11</sup>the daughter of 22 Herodias herself came in and danced, <sup>12</sup>she pleased

9 Many ancient authorities read *did many things*.

10 Or, *military tribunes*  
Gr. *chiliarchs*.

11 Some ancient authorities read *his daughter Herodias*.

12 Or, *it*

Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John <sup>1 Gr. the Baptizer.</sup> the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John <sup>1</sup>the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat

27 at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they

31 had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so

32 much as to eat. And they went away in the boat to a desert place apart. And *the people* saw them going, and many knew *them*, and they ran there together <sup>2</sup>on foot from all the cities, and outwent them. <sup>2 Or, by land</sup>

34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach

35 them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent:

36 send them away, that they may go into the country and villages round about, and buy themselves some

37 what to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred <sup>3</sup>pennyworth of bread,

38 and give them to eat? And he saith unto them, How many loaves have ye? *go and see*. And when they

39 knew, they say, Five, and two fishes. And he commanded them that all should <sup>4</sup>sit down by compa-

40 nies upon the green grass. And they sat down in

41 ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up

<sup>3</sup> See marginal note on Matt. xviii. 28.

<sup>4</sup> Gr. recline.

to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

<sup>1</sup> Or, *crossed over to the land, they came unto Gennesaret*

And when they had <sup>1</sup>crossed over, they came to the land unto Gennesaret, and moored to the shore.

And when they were come out of the boat, straightway *the people* knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched <sup>2</sup>him were made whole.

<sup>2</sup> Or, *it*

And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with <sup>3</sup>defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands <sup>4</sup>diligently, eat not, holding the tradition of the elders: and *when they come* from the marketplace, except they <sup>5</sup>wash\* themselves,

<sup>3</sup> Or, *common*

<sup>4</sup> Or, *up to the elbow* Gr. *with the fist.*

<sup>5</sup> Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

\* For "wash" read "bathe" [comp. Luke xi. 38].—*Am. Com.*

they eat not: and many other things there be, which they have received to hold, <sup>1</sup>washings of cups, and <sup>2</sup>5 pots, and brasen vessels<sup>2</sup>. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their <sup>3</sup>6 bread with <sup>3</sup>defiled hands? And he said unto them, <sup>3</sup>Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,  
But their heart is far from me.

7 But in vain do they worship me,

Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the

9 tradition of men. And he said unto them, Full well

do ye reject the commandment of God, that ye may

10 keep your tradition. For Moses said, Honour thy

father and thy mother; and, He that speaketh evil of

11 father or mother, let him <sup>4</sup>die the death: but ye say, <sup>4</sup>Or, *surely die*

If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is

12 Corban, that is to say, Given *to God*; ye no longer

suffer him to do aught for his father or his mother;

13 making void the word of God by your tradition,

which ye have delivered: and many such like things

14 ye do. And he called to him the multitude again,

and said unto them, Hear me all of you, and under-

15 stand: there is nothing from without the man, that

going into him can defile him: but the things which

proceed out of the man are those that defile the man.<sup>5</sup>

17 And when he was entered into the house from the

multitude, his disciples asked of him the parable.

18 And he saith unto them, Are ye so without under-

standing also? Perceive ye not, that whatsoever

from without goeth into the man, *it* cannot defile

19 him; because it goeth not into his heart, but into his

belly, and goeth out into the draught? *This he said,*

20 making all meats clean. And he said, That which

proceedeth out of the man, that defileth the man.

21 For from within, out of the heart of men, <sup>6</sup>evil

22 thoughts proceed, fornications, thefts, murders, adul-

teries, covetings, wickednesses, deceit, lascivious-

23 ness, an evil eye, railing, pride, foolishness: all these

evil things proceed from within, and defile the man.

24 And from thence he arose, and went away into the

borders of Tyre <sup>7</sup>and Sidon. And he entered into a

house, and would have no man know it: and he could

25 not be hid. But straightway a woman, whose little

daughter had an unclean spirit, having heard of him,

<sup>1</sup> Gr. *baptizings*.

<sup>2</sup> Many ancient authorities add *and couches*.

<sup>3</sup> Or, *common*

<sup>4</sup> Or, *surely die*

<sup>5</sup> Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear*.

<sup>6</sup> Gr. *thoughts that are evil*.

<sup>7</sup> Some ancient authorities omit *and Sidon*.



1 Or, *Gentile*2 Gr. *demon*.3 Or, *loaf*

came and fell down at his feet. Now the woman was 26  
 a <sup>1</sup>Greek, a Syrophœnician by race. And she besought him that he would cast forth the <sup>2</sup>devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's <sup>3</sup>bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the <sup>2</sup>devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the <sup>4</sup>devil gone out. 27 28 29 30

And again he went out from the borders of Tyre, 31  
 and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak. 32 33 34 35 36 37

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with <sup>4</sup>bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were 8 9 10

4 Gr. *loaves*.



10 about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into *the boat* departed to the other side.

14 And they forgot to take bread; and they had not 15 in the boat with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

16 And they reasoned one with another, <sup>1</sup>saying, <sup>2</sup>We have no bread. And Jesus perceiving it saith unto

17 them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have 18 ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remem-

19 ber? When I brake the five loaves among the five thousand, how many <sup>3</sup>baskets full of broken pieces 20 took ye up? They say unto him, Twelve. And when the seven among the four thousand, how many 21 <sup>3</sup>basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.

23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him,

24 he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold *them* as trees, 25 walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, 26 and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men 28 say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the 29 prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou

30 art the Christ. And he charged them that they 31 should tell no man of him. And he began to teach them, that the Son of man must suffer many things,

<sup>1</sup> Some ancient authorities read *because they had no bread*.

<sup>2</sup> Or, *It is because we have no bread*.

<sup>3</sup> *Basket* in ver. 19 and 20 represents different Greek words.

and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And <sup>32</sup> Peter took him, and began to rebuke him. But he <sup>33</sup> turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with <sup>34</sup> his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save <sup>35</sup> his <sup>1</sup>life shall lose it; and whosoever shall lose his <sup>1</sup>life for my sake and the gospel's shall save it. For <sup>36</sup> what doth it profit a man, to gain the whole world, and forfeit his <sup>1</sup>life? For what should a man give <sup>37</sup> in exchange for his <sup>1</sup>life? For whosoever shall be <sup>38</sup> ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto <sup>9</sup> them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

And after six days Jesus taketh with him Peter, <sup>2</sup> and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became <sup>3</sup> glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them <sup>4</sup> Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it <sup>5</sup> is good for us to be here: and let us make three <sup>2</sup>tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; <sup>6</sup> for they became sore afraid. And there came a <sup>7</sup> cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw <sup>8</sup> no one any more, save Jesus only with themselves.

And as they were coming down from the moun- <sup>9</sup> tain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And <sup>10</sup> they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, <sup>3</sup>The scribes say that <sup>11</sup> Elijah must first come. And he said unto them, <sup>12</sup>

<sup>1</sup> Or, *soul*

<sup>2</sup> Or, *booths*

<sup>3</sup> Or, *How is it that the scribes say ... come?*

Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?

13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

14 And when they came to the disciples, they saw a great multitude about them, and scribes question-

15 ing with them. And straightway all the multitude, when they saw him, were greatly amazed, and run-

16 ning to him saluted him. And he asked them, 17 What question ye with them? And one of the

multitude answered him, <sup>1 Or, Teacher</sup> Master, I brought unto

18 thee my son, which hath a dumb spirit; and where-soever it taketh him, it <sup>2 Or, rendeth him</sup> dasheth him down: and he

foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast

19 it out; and they were not able. And he answereth them and saith, O faithless generation, how

long shall I be with you? how long shall I bear

20 with you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit <sup>3 Or, convulsed</sup> tare him grievously; and he fell on the

21 ground, and wallowed foaming. And he asked his father, How long time is it since this hath come

22 unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into

the waters, to destroy him: but if thou canst do any-

23 thing, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are

24 possible to him that believeth. Straightway the father of the child cried out, and said<sup>4</sup>, I believe; help

25 thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the

unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and

26 enter no more into him. And having cried out, and <sup>5 Or, How is it that we could not cast it out?</sup> torn him much, he came out: and the child

became as one dead; insomuch that the more part

27 said, He is dead. But Jesus took him by the hand, and raised him up; and he arose. And when he

29 privately, <sup>6 Many ancient authorities add and fasting.</sup> saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer<sup>6</sup>.

30 And they went forth from thence, and passed through Galilee; and he would not that any man

31 should know it. For he taught his disciples, and

said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. But they understood not the saying, and <sup>32</sup>were afraid to ask him.

And they came to Capernaum: and when he was <sup>33</sup>in the house he asked them, What were ye reasoning in the way? But they held their peace: for <sup>34</sup>they had disputed one with another in the way, who *was* the <sup>1</sup>greatest. And he sat down, and call- <sup>35</sup>ed the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the <sup>36</sup>midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such lit- <sup>37</sup>tle children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

<sup>1</sup> Gr. *greater*.

<sup>2</sup> Or, *Teacher*

<sup>3</sup> Gr. *demons*.

<sup>4</sup> Gr. *power*.

<sup>5</sup> Gr. *in name that ye are*.

<sup>6</sup> Many ancient authorities omit *on me*.

<sup>7</sup> Gr. *a millstone turned by an ass*.

<sup>8</sup> Gr. *Gehenna*.

<sup>9</sup> Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

<sup>10</sup> Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. ii. 13.

John said unto him, <sup>2</sup>Master, we saw one casting <sup>38</sup>out <sup>3</sup>devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid <sup>39</sup>him not: for there is no man which shall do a <sup>4</sup>mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is <sup>40</sup>for us. For whosoever shall give you a cup of wa- <sup>41</sup>ter to drink, <sup>5</sup>because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And <sup>42</sup>whosoever shall cause one of these little ones that believe <sup>6</sup>on me to stumble, it were better for him if <sup>7</sup>a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause <sup>43</sup>thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into <sup>8</sup>hell, into the unquenchable fire. <sup>9</sup>And if thy foot cause thee to stumble, cut it off: it is <sup>45</sup>good for thee to enter into life halt, rather than having thy two feet to be cast into <sup>8</sup>hell. And if thine <sup>47</sup>eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into <sup>8</sup>hell; <sup>48</sup>where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire<sup>10</sup>. Salt is <sup>49</sup>good: but if the salt have lost its saltness, where- <sup>50</sup>with will ye season it? Have salt in yourselves, and be at peace one with another.

And he arose from thence, and cometh into the <sup>10</sup>borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was

2 wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man 3 to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write 4 a bill of divorcement, and to put her away. But Jesus said unto them, For your hardness of heart he 5 wrote you this commandment. But from the beginning of the creation, Male and female made he 6 them. For this cause shall a man leave his father 7 and mother, <sup>1</sup>and shall cleave to his wife; and the twain shall become one flesh: so that they are no 8 more twain, but one flesh. What therefore God 9 hath joined together, let not man put asunder. And in the house the disciples asked him again of this 10 matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth 11 adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.

12 And they brought\* unto him little children, that he should touch them: and the disciples rebuked 13 them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of 14 such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter there- 15 in. And he took them in his arms, and blessed them, laying his hands upon them.

16 And as he was going forth <sup>2</sup>into the way, there ran one to him, and kneeled to him, and asked him, Good <sup>3</sup>Master, what shall I do that I may inherit eternal 17 life? And Jesus said unto him, Why callest thou 18 me good? none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. 19 And he said unto him, <sup>3</sup>Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: 20 and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

<sup>1</sup> Some ancient authorities omit and shall cleave to his wife.

<sup>2</sup> Or, on his way

<sup>3</sup> Or, Teacher

\* For "brought" read "were bringing." So in Luke xviii. 15.—*Am. Com.*



And Jesus looked round about, and saith unto his 23  
disciples, How hardly shall they that have riches en-  
ter into the kingdom of God! And the disciples were 24  
amazed at his words. But Jesus answereth again,  
and saith unto them, Children, how hard is it <sup>1</sup>for  
them that trust in riches to enter into the kingdom  
of God! It is easier for a camel to go through a nee- 25  
dle's eye, than for a rich man to enter into the king-  
dom of God. And they were astonished exceeding- 26  
ly, saying <sup>2</sup>unto him, Then who can be saved? Jesus 27  
looking upon them saith, With men it is impossible,  
but not with God: for all things are possible with  
God. Peter began to say unto him, Lo, we have left 28  
all, and have followed thee. Jesus said, Verily I say 29  
unto you, There is no man that hath left house, or  
brethren, or sisters, or mother, or father, or children,  
or lands, for my sake, and for the gospel's sake, but 30  
he shall receive a hundredfold now in this time,  
houses, and brethren, and sisters, and mothers, and  
children, and lands, with persecutions; and in the  
<sup>3</sup>world to come eternal life. But many *that are* first 31  
shall be last; and the last first.

And they were in the way, going up to Jerusalem; 32  
and Jesus was going before them: and they were  
amazed; <sup>4</sup>and they that followed\* were afraid. And  
he took again the twelve, and began to tell them the  
things that were to happen unto him, *saying*, Behold, 33  
we go up to Jerusalem; and the Son of man shall be  
delivered unto the chief priests and the scribes; and  
they shall condemn him to death, and shall deliver  
him unto the Gentiles: and they shall mock him, and 34  
shall spit upon him, and shall scourge him, and shall  
kill him; and after three days he shall rise again.

And there come near unto him James and John, 35  
the sons of Zebedee, saying unto him, <sup>5</sup>Master, we  
would that thou shouldest do for us whatsoever we  
shall ask of thee. And he said unto them, What 36  
would ye that I should do for you? And they said 37  
unto him, Grant unto us that we may sit, one on thy  
right hand, and one on *thy* left hand, in thy glory.  
But Jesus said unto them, Ye know not what ye ask. 38  
Are ye able to drink the cup that I drink? or to be  
baptized with the baptism that I am baptized with?  
And they said unto him, We are able. And Jesus 39  
said unto them, The cup that I drink ye shall drink;  
and with the baptism that I am baptized withal shall

<sup>1</sup> Some ancient authorities omit for them that trust in riches.

<sup>2</sup> Many ancient authorities read among themselves.

<sup>3</sup> Or, age

<sup>4</sup> Or, but some as they followed were afraid

<sup>5</sup> Or, Teacher

\* "and they that followed" etc. omit the marg.—*Am. Com.*

40 ye be baptized: but to sit on my right hand or on *my*  
 left hand is not mine to give: but *it is for them* for  
 41 whom it hath been prepared. And when the ten  
 heard it, they began to be moved with indignation  
 42 concerning James and John. And Jesus called them  
 to him, and saith unto them, Ye know that they  
 which are accounted to rule over the Gentiles lord it  
 over them; and their great ones exercise authority  
 43 over them. But it is not so among you: but who-  
 soever would become great among you, shall be your  
 44 <sup>1 Or, servant</sup> minister: and whosoever would be first among you,  
 45 shall be <sup>2 Gr. bondservant.</sup> <sup>2</sup> servant of all. For verily\* the Son of man  
 came not to be ministered unto, but to minister, and  
 to give his life a ransom for many.

46 And they come to Jericho: and as he went out  
 from Jericho, with his disciples and a great multi-  
 tude, the son of Timæus, Bartimæus, a blind beggar,  
 47 was sitting by the way side. And when he heard  
 that it was Jesus of Nazareth, he began to cry out,  
 and say, Jesus, thou son of David, have mercy on  
 48 me. And many rebuked him, that he should hold  
 his peace: but he cried out the more a great deal,  
 49 Thou son of David, have mercy on me. And Jesus  
 stood still, and said, Call ye him. And they call the  
 blind man, saying unto him, Be of good cheer: rise,  
 50 he calleth thee. And he, casting away his garment,  
 51 sprang up, and came to Jesus. And Jesus answered  
 him, and said, What wilt thou that I should do unto  
 thee? And the blind man said unto him, <sup>3 See John xx. 16.</sup> <sup>3</sup> Rabboni,  
 52 that I may receive my sight. And Jesus said unto  
 him, Go thy way; thy faith hath <sup>4 Or, saved thee</sup> <sup>4</sup> made thee whole. And straightway he received his sight, and followed  
 him in the way.

11 And when they draw nigh unto Jerusalem, unto  
 Bethphage and Bethany, at the mount of Olives, he  
 2 sendeth two of his disciples, and saith unto them, Go  
 your way into the village that is over against you:  
 and straightway as ye enter into it, ye shall find a  
 colt tied, whereon no man ever yet sat; loose him,  
 3 and bring him. And if any one say unto you, Why  
 do ye this? say ye, The Lord hath need of him; and  
 4 straightway he <sup>5 Gr. sendeth.</sup> <sup>5</sup> will send him <sup>6 Or, again</sup> <sup>6</sup> back hither. And  
 they went away, and found a colt tied at the door  
 5 without in the open street; and they loose him. And  
 certain of them that stood there said unto them, What

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\* For "For verily" etc. read "For the Son of man also" etc.—*Am. Com.*

do ye, loosing the colt? And they said unto them 6  
 even as Jesus had said: and they let them go. And 7  
 they bring the colt unto Jesus, and cast on him their  
 garments; and he sat upon him. And many spread 8  
<sup>1 Gr. layers of</sup> their garments upon the way; and others <sup>leaves.</sup> <sup>1</sup>branches,  
 which they had cut from the fields. And they that 9  
 went before, and they that followed, cried, Hosanna;  
 Blessed *is* he that cometh in the name of the Lord:  
 Blessed *is* the kingdom that cometh, *the kingdom* of 10  
 our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; 11  
 and when he had looked round about upon all things,  
 it being now eventide, he went out unto Bethany  
 with the twelve.

And on the morrow, when they were come out 12  
 from Bethany, he hungered. And seeing a fig tree 13  
 afar off having leaves, he came, if haply he might  
 find anything thereon: and when he came to it, he  
 found nothing but leaves; for it was not the season  
 of figs. And he answered and said unto it, No man 14  
 eat fruit from thee henceforward for ever. And his  
 disciples heard it.

And they come to Jerusalem: and he entered into 15  
 the temple, and began to cast out them that sold and  
 them that bought in the temple, and overthrew the  
 tables of the money-changers, and the seats of them  
 that sold the doves; and he would not suffer that 16  
 any man should carry a vessel through the temple.  
 And he taught, and said unto them, Is it not written, 17  
 My house shall be called a house of prayer for all  
 the nations? but ye have made it a den of robbers.  
 And the chief priests and the scribes heard it, and 18  
 sought how they might destroy him: for they fear-  
 ed him, for all the multitude was astonished at his  
 teaching.

<sup>2</sup> Gr. whenever even-  
 ing came.

<sup>3</sup> Some ancient au-  
 thorities read  
 they.

And <sup>2</sup>every evening <sup>3</sup>he went forth out of the 19  
 city.

And as they passed by in the morning, they saw 20  
 the fig tree withered away from the roots. And 21  
 Peter calling to remembrance saith unto him, Rab-  
 bi, behold, the fig tree which thou cursedst is with-  
 ered away. And Jesus answering saith unto them, 22  
 Have faith in God. Verily I say unto you, Whoso- 23  
 ever shall say unto this mountain, Be thou taken up  
 and cast into the sea; and shall not doubt in his  
 heart, but shall believe that what he saith cometh  
 to pass; he shall have it. Therefore I say unto you, 24  
 All things whatsoever ye pray and ask for, believe

that ye have received\* them, and ye shall have them.

25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.<sup>1</sup>

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the

28 chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do

29 these things? And Jesus said unto them, I will ask of you one<sup>2</sup> question, and answer me, and I will tell

30 you by what authority I do these things. The baptism of John, was it from heaven, or from men? an-

31 swer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why

32 then did ye not believe him? <sup>3</sup>But should we say, From men—they feared the people: <sup>4</sup>for all verily

33 held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these

things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it,

and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into an-

2 other country. And at the season he sent to the husbandmen a <sup>5</sup>servant, that he might receive from

3 the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away

4 empty. And again he sent unto them another <sup>5</sup>servant; and him they wounded in the head, and han-

5 dled shamefully. And he sent another; and him they killed: and many others; beating some, and

6 killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will rever-

7 ence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him,

8 and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the

9 vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen,

10 and will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

<sup>1</sup> Many ancient authorities add ver.  
<sup>26</sup> But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

<sup>2</sup> Gr. word.

<sup>3</sup> Or, But shall we say, From men?

<sup>4</sup> Or, for all held John to be a prophet indeed.

<sup>5</sup> Gr. bondservant.

\* For "have received" read "receive" with marg. Gr. *received*.—*Am. Com.*

This was from the Lord, 11  
And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, <sup>1</sup>Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a <sup>2</sup>penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

<sup>1</sup> Or, Teacher

<sup>2</sup> See marginal note on Matt. xviii. 28.

And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, <sup>1</sup>Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, 29



- Hear, O Israel; <sup>1</sup>The Lord our God, the Lord is <sup>1</sup>Or, *The Lord is our God; the Lord is one*  
 30 one: and thou shalt love the Lord thy God <sup>2</sup>with all thy heart, and <sup>2</sup>with all thy soul, and <sup>2</sup>with all <sup>2</sup>Gr. *from*.  
 31 thy mind, and <sup>2</sup>with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.  
 32 And the scribe said unto him, Of a truth, <sup>3</sup>Master, <sup>3</sup>Or, *Teacher*  
 thou hast well said that he is one; and there is none  
 33 other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more  
 34 than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.  
 35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son  
 36 of David? David himself said in the Holy Spirit,  
 The Lord said unto my Lord,  
 Sit thou on my right hand,  
 Till I make thine enemies <sup>4</sup>the footstool of thy feet. <sup>4</sup> Some ancient authorities read *underneath thy feet*.  
 37 David himself calleth him Lord; and whence is he his son? And <sup>5</sup>the common people heard him gladly. <sup>5</sup> Or, *the great multitude*  
 38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salu-  
 39 tations in the marketplaces, and chief seats in the  
 40 synagogues, and chief places at feasts: they which devour widows' houses, <sup>6</sup>and for a pretence make long prayers; these shall receive greater condemna- <sup>6</sup> Or, *even while for a pretence they make*  
 tion.  
 41 And he sat down over against the treasury, and beheld how the multitude cast <sup>7</sup>money into the treas- <sup>7</sup> Gr. *brass*.  
 42 ury: and many that were rich cast in much. And there came <sup>8</sup>a poor widow, and she cast in two mites, <sup>8</sup> Gr. *one*.  
 43 which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they  
 44 which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.  
 13 And as he went forth out of the temple, one of his disciples saith unto him, <sup>3</sup>Master, behold, what manner of stones and what manner of buildings!  
 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? And Jesus began to say unto them, Take heed that no man lead you astray. Many shall come in my name, saying, I am *he*; and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and <sup>1</sup>cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

<sup>1</sup> Or, put them to death

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe <sup>2</sup>it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray,

<sup>2</sup> Or, him

23 if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.

26 And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, 30 know ye that <sup>1</sup>he is nigh, *even* at the doors. Verily <sup>1</sup> Or, it

I say unto you, This generation shall not pass away, 31 until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass 32 away. But of that day or that hour knoweth no

one, not even the angels in heaven, neither the Son, 33 but the Father. Take ye heed, watch <sup>2</sup>and pray: <sup>2</sup> Some ancient authorities omit and pray.

34 for ye know not when the time is. *It is as when a* man, sojourning in another country, having left his house, and given authority to his <sup>3</sup>servants, to each <sup>3</sup> Gr. bondservants.

one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, 36 or at cockcrow, or in the morning; lest coming 37 suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

14 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him 2 with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having <sup>4</sup>an alabaster cruse of ointment of <sup>5</sup>spikenard\* very costly; and she brake the cruse, and poured 4 it over his head. But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above <sup>4</sup> Or, a flask

<sup>5</sup> Gr. pistie nard, pistie being perhaps a local name. Others take it to mean genuine; others, liquid.

\* For "spikenard" read "pure nard" (with marg. Or, liquid nard), and omit marg. 5. So in John xii. 3.—Am. Com

<sup>1</sup> See marginal note  
on Matt. xviii.  
28.

three hundred <sup>1</sup>pence, and given to the poor. And  
they murmured against her. But Jesus said, Let <sup>6</sup>  
her alone; why trouble ye her? she hath wrought  
a good work on me. For ye have the poor always <sup>7</sup>  
with you, and whensoever ye will ye can do them  
good: but me ye have not always. She hath done <sup>8</sup>  
what she could: she hath anointed my body afore-  
hand for the burying. And verily I say unto you, <sup>9</sup>  
Wheresoever the gospel shall be preached through-  
out the whole world, that also which this woman  
hath done shall be spoken of for a memorial of her.

<sup>2</sup> Gr. *the one of the  
twelve.*

And Judas Iscariot, <sup>2</sup>he that was one of the twelve, <sup>10</sup>  
went away unto the chief priests, that he might de-  
liver him unto them. And they, when they heard <sup>11</sup>  
it, were glad, and promised to give him money. And  
he sought how he might conveniently deliver him  
*unto them.*

<sup>3</sup> Or, *Teacher*

And on the first day of unleavened bread, when <sup>12</sup>  
they sacrificed the passover, his disciples say unto  
him, Where wilt thou that we go and make ready  
that thou mayest eat the passover? And he sendeth <sup>13</sup>  
two of his disciples, and saith unto them, Go into the  
city, and there shall meet you a man bearing a pitch-  
er of water: follow him; and wheresoever he shall <sup>14</sup>  
enter in, say to the goodman of the house, The <sup>3</sup>Mas-  
ter saith, Where is my guest-chamber, where I shall  
eat the passover with my disciples? And he will <sup>15</sup>  
himself shew you a large upper room furnished *and*  
ready: and there make ready for us. And the dis- <sup>16</sup>  
ciples went forth, and came into the city, and found  
as he had said unto them: and they made ready the  
passover.

<sup>4</sup> Gr. *reclined.*

And when it was evening he cometh with the <sup>17</sup>  
twelve. And as they <sup>4</sup>sat and were eating, Jesus <sup>18</sup>  
said, Verily I say unto you, One of you shall betray  
me, *even* he that eateth with me. They began to be <sup>19</sup>  
sorrowful, and to say unto him one by one, Is it I?  
And he said unto them, *It is* one of the twelve, he <sup>20</sup>  
that dippeth with me in the dish. For the Son of <sup>21</sup>  
man goeth, even as it is written of him: but woe  
unto that man through whom the Son of man is be-  
trayed! good were it <sup>5</sup>for that man if he had not  
been born.

<sup>5</sup> Gr. *for him if  
that man.*

<sup>6</sup> Or, *a loaf*

And as they were eating, he took <sup>6</sup>bread, and <sup>22</sup>  
when he had blessed, he brake it, and gave to them,  
and said, Take ye: this is my body. And he took <sup>23</sup>  
a cup, and when he had given thanks, he gave to  
them: and they all drank of it. And he said unto <sup>24</sup>



them, This is my blood of <sup>1</sup>the <sup>2</sup>covenant, which is <sup>3</sup>Or, *the testament*  
 25 shed for many. Verily I say unto you. I will no <sup>2</sup>Some ancient au-  
 more drink of the fruit of the vine, until that day <sup>thorities insert</sup>  
 when I drink it new in the kingdom of God. <sup>new.</sup>

26 And when they had sung a hymn, they went out  
 unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be <sup>3</sup>Gr. *caused to*  
 30f- <sup>stumble.</sup>

28fended: for it is written, I will smite the shepherd,  
 28 and the sheep shall be scattered abroad. Howbeit,

after I am raised up, I will go before you into Gali-  
 29 lee. But Peter said unto him, Although all shall be

30 30fended, yet will not I. And Jesus saith unto him,  
 Verily I say unto thee, that thou to-day, *even* this

night, before the cock crow twice, shalt deny me  
 31 thrice. But he spake exceeding vehemently, If I

must die with thee, I will not deny thee. And in  
 like manner also said they all.

32 And they come unto <sup>4</sup>Gr. *an enclosed*  
 a place which was named <sup>piece of ground.</sup>

Gethsemane: and he saith unto his disciples, Sit ye  
 33 here, while I pray. And he taketh with him Peter

and James and John, and began to be greatly  
 34 amazed, and sore troubled. And he saith unto

them, My soul is exceeding sorrowful even unto  
 35 death: abide ye here, and watch. And he went

forward a little, and fell on the ground, and prayed  
 that, if it were possible, the hour might pass away

36 from him. And he said, Abba, Father, all things  
 are possible unto thee: remove this cup from me:

37 howbeit not what I will, but what thou wilt. And  
 he cometh, and findeth them sleeping, and saith unto

Peter, Simon, sleepest thou? couldst thou not  
 38 watch one hour? <sup>5</sup>Watch and pray, that ye enter

not into temptation: the spirit indeed is willing, but <sup>5</sup>Or, *Watch ye, and*  
 39 the flesh is weak. And again he went away, and <sup>pray that ye enter</sup>  
 40 prayed, saying the same words. And again he came, <sup>not</sup>

and found them sleeping, for their eyes were very  
 41 heavy; and they wist not what to answer him. And

he cometh the third time, and saith unto them, Sleep  
 on now, and take your rest: it is enough; the hour

is come; behold, the Son of man is betrayed into the  
 42 hands of sinners. Arise, let us be going: behold, he

that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Ju-  
 das, one of the twelve, and with him a multitude

with swords and staves, from the chief priests and  
 44 the scribes and the elders. Now he that betrayed

him had given them a token, saying, Whomsoever  
 I shall kiss, that is he; take him, and lead him away



1 Gr. *kissed him much.* safely. And when he was come, straightway he 45  
 came to him, and saith, Rabbi; and <sup>1</sup>kissed him. 46  
 And they laid hands on him, and took him. But a 47  
 certain one of them that stood by drew his sword,  
 2 Gr. *bondservant.* and smote the <sup>2</sup>servant of the high priest, and struck  
 off his ear. And Jesus answered and said unto 48  
 them, Are ye come out, as against a robber, with  
 swords and staves to seize me? I was daily with 49  
 you in the temple teaching, and ye took me not:  
 but *this is done* that the scriptures might be fulfilled.

And they all left him, and fled. 50

And a certain young man followed with him, hav- 51  
 ing a linen cloth cast about him, over *his* naked  
*body*: and they lay hold on him; but he left the lin- 52  
 en cloth, and fled naked.

And they led Jesus away to the high priest: and 53  
 there come together with him all the chief priests  
 and the elders and the scribes. And Peter had fol- 54  
 lowed him afar off, even within, into the court of  
 the high priest; and he was sitting with the officers,  
 and warming himself in the light of the fire. Now 55  
 the chief priests and the whole council sought wit-  
 ness against Jesus to put him to death; and found  
 it not. For many bare false witness against him, 56  
 and their witness agreed not together. And there 57  
 stood up certain, and bare false witness against him,  
 saying, We heard him say, I will destroy this <sup>3</sup>temple 58  
 that is made with hands, and in three days I will  
 build another made without hands. And not even 59  
 so did their witness agree together. And the high 60  
 priest stood up in the midst, and asked Jesus, saying,  
 Answerest thou nothing? what is it which these wit-  
 ness against thee? But he held his peace, and an- 61  
 swered nothing. Again the high priest asked him,  
 and saith unto him, Art thou the Christ, the Son of  
 the Blessed? And Jesus said, I am: and ye shall see 62  
 the Son of man sitting at the right hand of power,  
 and coming with the clouds of heaven. And the 63  
 high priest rent his clothes, and saith, What further  
 need have we of witnesses? Ye have heard the blas- 64  
 phemy: what think ye? And they all condemned  
 him to be <sup>4</sup>worthy of death. And, some began to 65  
 spit on him, and to cover his face, and to buffet him,  
 and to say unto him, Prophecy: and the officers re-  
 ceived him with <sup>5</sup>blows of their hands.

And as Peter was beneath in the court, there com- 66  
 eth one of the maids of the high priest; and seeing 67  
 Peter warming himself, she looked upon him, and

3 Or, *sanctuary*

4 Gr. *liable to.*

5 Or, *strokes of rods*

- saith, Thou also wast with the Nazarene, *even* Jesus. <sup>1</sup> Or, *I neither know, nor understand: thou, what sayest thou?*
- 68 But he denied, saying, <sup>1</sup> I neither know, nor understand: thou, what sayest thou?
- 69 <sup>2</sup> porch; <sup>3</sup> and the cock crew. And the maid saw him, and began again to say to them that stood by,
- 70 This is *one* of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art
- 71 a Galilæan. But he began to curse, and to swear, I
- 72 know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. <sup>4</sup> And when he thought thereon, he wept. <sup>4</sup> Or, *And he began to weep.*
- 15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried
- 2 him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.
- 3 And the chief priests accused him of many things.
- 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee
- 5 of. But Jesus no more answered anything; inso-much that Pilate marvelled.
- 6 Now at <sup>5</sup> the feast he used to release unto them one <sup>5</sup> Or, *a feast*
- 7 prisoner, whom they asked of him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had
- 8 committed murder. And the multitude went up and began to ask him *to do* as he was wont to do unto
- 9 them. And Pilate answered them, saying, Will ye
- 10 that I release unto you the King of the Jews? For he perceived that for envy the chief priests had de-
- 11 livered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas
- 12 unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye
- 13 call the King of the Jews? And they cried out
- 14 again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out
- 15 exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
- 16 And the soldiers led him away within the court, which is the <sup>6</sup> Prætorium; and they call together the <sup>6</sup> Or, *palace*
- 17 whole <sup>7</sup> band. And they clothe him with purple, and <sup>7</sup> Or, *cohort*

plaiting a crown of thorns, they put it on him; and 18 they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit 19 upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from 20 him the purple, and put on him his garments. And they lead him out to crucify him.

1 Gr. *impressa*.

And they <sup>1</sup>compel one passing by, Simon of Cy- 21 rene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. And they bring him unto the place Gol- 22 gotha, which is, being interpreted, The place of a skull. And they offered him wine mingled with 23 myrrh: but he received it not. And they crucify 24 him, and part his garments among them, casting lots upon them, what each should take. And it was the 25 third hour, and they crucified him. And the super- 26 scription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two 27 robbers; one on his right hand, and one on his left.<sup>2</sup> And they that passed by railed on him, wagging their 29 heads, and saying, Ha! thou that destroyest the <sup>3</sup>temple, and buildest it in three days, save thyself, and 30 come down from the cross. In like manner also the 31 chief priests mocking *him* among themselves with the scribes said, He saved others; <sup>4</sup>himself he cannot save. Let the Christ, the King of Israel, now come 32 down from the cross, that we may see and believe. And they that were crucified with him reproached him.

2 Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

3 Or, *sanctuary*

4 Or, *can he not save himself?*

And when the sixth hour was come, there was 33 darkness over the whole <sup>5</sup>land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, 34 Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, <sup>6</sup>why hast thou forsaken me? And some of them that stood by, when they 35 heard it, said, Behold, he calleth Elijah. And one 36 ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And 37 Jesus uttered a loud voice, and gave up the ghost. And the veil of the <sup>3</sup>temple was rent in twain from 38 the top to the bottom. And when the centurion, 39 which stood by over against him, saw that he <sup>7</sup>so gave up the ghost, he said, Truly this man was <sup>8</sup>the Son of God.

7 Many ancient authorities read *so cried out, and gave up the ghost.*

8 Or, *a son of God*

And there were also women beholding from 40 afar: among whom *were* both Mary Magdalene, and Mary the mother of James the <sup>9</sup>less and of Joses,

2 Gr. *little*.

41 and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the  
43 Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate

44 marvelled if he were already dead: and calling unto him the centurion, he asked him whether he <sup>1</sup>had  
45 been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled  
47 a stone against the door of the tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint  
2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.  
3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?  
4 and looking up, they see that the stone is rolled  
5 back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.  
6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they  
7 laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,  
8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 <sup>2</sup>Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from  
10 whom he had cast out seven <sup>3</sup>devils. She went and told them that had been with him, as they mourned  
11 and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in an-

<sup>1</sup> Many ancient authorities read *were already dead.*

<sup>2</sup> The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

<sup>3</sup> Gr. *demons.*

other form unto two of them, as they walked, on their way into the country. And they went away and told 13 it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven 14 themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye 15 into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be 16 saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my 17 name shall they cast out <sup>1</sup>devils; they shall speak with <sup>2</sup>new tongues; they shall take up serpents, and 18 if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

<sup>1</sup> Gr. *demons*.

<sup>2</sup> Some ancient authorities omit *new*.

So then the Lord Jesus, after he had spoken unto 19 them, was received up into heaven, and sat down at the right hand of God. And they went forth, and 20 preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.



# THE GOSPEL

ACCORDING TO

## S. LUKE.

---

1 FORASMUCH as many have taken in hand to draw  
up a narrative concerning those matters which have  
2 been <sup>1</sup>fulfilled among us, even as they delivered them <sup>1</sup>Or, fully estab-  
unto us, which from the beginning were eyewitness-  
3 es and ministers of the word, it seemed good to me  
also, having traced the course of all things accurate-  
ly from the first, to write unto thee in order, most  
4 excellent Theophilus; that thou mightest know the <sup>2</sup>Gr. words.  
certainty concerning the <sup>3</sup>things <sup>3</sup>wherein thou wast <sup>3</sup>Or, which thou  
instructed. <sup>3</sup>wast taught by  
word of mouth

5 THERE was in the days of Herod, king of Judæa, a  
certain priest named Zacharias, of the course of Abi-  
jah: and he had a wife of the daughters of Aaron,  
6 and her name was Elisabeth. And they were both  
righteous before God, walking in all the command-  
7 ments and ordinances of the Lord blameless. And  
they had no child, because that Elisabeth was bar-  
ren, and they both were *now* <sup>4</sup>well stricken in years. <sup>4</sup>Gr. advanced in  
8 Now it came to pass, while he executed the priest's  
9 office before God in the order of his course, accord-  
ing to the custom of the priest's office, his lot was  
to enter into the <sup>5</sup>temple of the Lord and burn in- <sup>5</sup>Or, sanctuary  
10 cense. And the whole multitude of the people were  
11 praying without at the hour of incense. And there  
appeared unto him an angel of the Lord standing on  
12 the right side of the altar of incense. And Zacharias  
was troubled when he saw *him*, and fear fell upon him.  
13 But the angel said unto him, Fear not, Zacharias: be-  
cause thy supplication is heard, and thy wife Elisabeth  
shall bear thee a son, and thou shalt call his name  
14 John. And thou shalt have joy and gladness; and

many shall rejoice at his birth. For he shall be great <sup>15</sup> in the sight of the Lord, and he shall drink no wine nor <sup>1</sup>strong drink; and he shall be filled with the <sup>2</sup>Holy Ghost, even from his mother's womb. And many <sup>16</sup> of the children of Israel shall he turn unto the Lord their God. And he shall <sup>3</sup>go before his face in the <sup>17</sup>spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. And Zacharias <sup>18</sup>said unto the angel, Whereby shall I know this? for I am an old man, and my wife <sup>4</sup>well stricken in years. And the angel answering said unto him, I <sup>19</sup>am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and <sup>20</sup>not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And <sup>21</sup>the people were waiting for Zacharias, and they marvelled <sup>5</sup>while he tarried in the <sup>6</sup>temple. And when <sup>22</sup>he came out, he could not speak unto them: and they perceived that he had seen a vision in the <sup>6</sup>temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the <sup>23</sup>days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; <sup>24</sup>and she hid herself five months, saying, Thus hath <sup>25</sup>the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent <sup>26</sup>from God unto a city of Galilee, named Nazareth, to <sup>27</sup>a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, <sup>28</sup>thou that art highly <sup>7</sup>favoured, the Lord *is* with thee<sup>8</sup>. But she was greatly troubled at the saying, and cast <sup>29</sup>in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: <sup>30</sup>for thou hast found <sup>9</sup>favour with God. And behold, <sup>31</sup>thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be <sup>32</sup>great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house <sup>33</sup>of Jacob <sup>10</sup>for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How <sup>34</sup>

<sup>1</sup> Gr. *sikera*.

<sup>2</sup> Or, *Holy Spirit*: and so throughout this book.

<sup>3</sup> Some ancient authorities read *come nigh before his face*.

<sup>4</sup> Gr. *advanced in her days*.

<sup>5</sup> Or, *at his tarrying*.

<sup>6</sup> Or, *sanctuary*.

<sup>7</sup> Or, *endued with grace*.

<sup>8</sup> Many ancient authorities add *blessed art thou among women*. See ver. 42.

<sup>9</sup> Or, *grace*.

<sup>10</sup> Gr. *unto the ages*.

- 35 shall this be, seeing I know not a man? And the  
 angel answered and said unto her, The Holy Ghost  
 shall come upon thee, and the power of the Most  
 High shall overshadow thee: wherefore\* also <sup>1</sup>that  
 which <sup>2</sup>is to be born <sup>3</sup>shall be called holy, the Son  
 36 of God. And behold, Elisabeth thy kinswoman, she  
 also hath conceived a son in her old age: and this is  
 the sixth month with her that <sup>4</sup>was called barren.  
 37 For no word from God shall be void of power. And  
 38 Mary said, Behold, the <sup>5</sup>handmaid of the Lord; be it  
 unto me according to thy word. And the angel de-  
 parted from her.
- 39 And Mary arose in these days and went into the  
 40 hill country with haste, into a city of Judah; and  
 entered into the house of Zacharias and saluted Eli-  
 41 sabeth. And it came to pass, when Elisabeth heard  
 the salutation of Mary, the babe leaped in her womb;  
 42 and Elisabeth was filled with the Holy Ghost; and  
 she lifted up her voice with a loud cry, and said,  
 Blessed *art* thou among women, and blessed *is* the  
 43 fruit of thy womb. And whence is this to me, that  
 44 the mother of my Lord should come unto me? For  
 behold, when the voice of thy salutation came into  
 45 mine ears, the babe leaped in my womb for joy. And  
 blessed *is* she that <sup>6</sup>believed; for there shall be a ful-  
 filment of the things which have been spoken to her  
 46 from the Lord. And Mary said,  
 My soul doth magnify the Lord,  
 47 And my spirit hath rejoiced in God my Saviour.  
 48 For he hath looked upon the low estate of his  
<sup>7</sup>handmaiden:  
 For behold, from henceforth all generations shall  
 call me blessed.  
 49 For he that is mighty hath done to me great  
 things;  
 And holy is his name.  
 50 And his mercy is unto generations and genera-  
 tions  
 On them that fear him.  
 51 He hath shewed strength with his arm;  
 He hath scattered the proud <sup>8</sup>in the imagination <sup>8</sup>Or, by  
 of their heart.  
 52 He hath put down princes from *their* thrones,  
 And hath exalted them of low degree.  
 53 The hungry he hath filled with good things;

\* Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.—*Am. Com.*

And the rich he hath sent empty away.  
 He hath holpen Israel his servant, 54  
 That he might remember mercy  
 (As he spake unto our fathers) 55  
 Toward Abraham and his seed for ever.

And Mary abode with her about three months, 56  
 and returned unto her house.

Now Elisabeth's time was fulfilled that she should 57  
 be delivered; and she brought forth a son. And 58  
 her neighbours and her kinsfolk heard that the Lord  
 had magnified his mercy toward her; and they re-  
 joiced with her. And it came to pass on the eighth 59  
 day, that they came to circumcise the child; and  
 they would have called him Zacharias, after the  
 name of his father. And his mother answered and 60  
 said, Not so; but he shall be called John. And 61  
 they said unto her, There is none of thy kindred  
 that is called by this name. And they made signs 62  
 to his father, what he would have him called. And 63  
 he asked for a writing tablet, and wrote, saying, His  
 name is John. And they marvelled all. And his 64  
 mouth was opened immediately, and his tongue  
*loosed*, and he spake, blessing God. And fear came 65  
 on all that dwelt round about them: and all these  
 sayings were noised abroad throughout all the hill  
 country of Judæa. And all that heard them laid 66  
 them up in their heart, saying, What then shall this  
 child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy 67  
 Ghost, and prophesied, saying,

Blessed be the Lord, the God of Israel; 68  
 For he hath visited and wrought redemption for  
 his people,

And hath raised up a horn of salvation for us 69  
 In the house of his servant David

(As he spake by the mouth of his holy prophets 70  
 which have been since the world began\*),

Salvation from our enemies, and from the hand 71  
 of all that hate us;

To shew mercy towards our fathers, 72

And to remember his holy covenant;

The oath which he sware unto Abraham our 73  
 father,

To grant unto us that we being delivered out of 74  
 the hand of our enemies

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\* For "since the world began" read "of old" Similarly Acts lii.  
 21; xv. 18.—*Am. Com.*

- Should serve him without fear,  
 75 In holiness and righteousness before him all our days.
- 76 Yea and thou, child, shalt be called the prophet of the Most High:  
 For thou shalt go before the face of the Lord to make ready his ways;
- 77 To give knowledge of salvation unto his people In the remission of their sins,
- 78 Because of the <sup>1</sup>tender mercy of our God,  
<sup>2</sup>Whereby the dayspring from on high <sup>3</sup>shall visit us,  
 79 To shine upon them that sit in darkness and the shadow of death;  
 To guide our feet into the way of peace.
- 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.
- 2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all <sup>4</sup>the world  
 2 should be enrolled. This was the first enrolment  
 3 made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own  
 4 city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was  
 5 of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great  
 6 with child. And it came to pass, while they were there, the days were fulfilled that she should be de-  
 7 livered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
- 8 And there were shepherds in the same country abiding in the field, and keeping <sup>5</sup>watch by night  
 9 over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round  
 10 about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be  
 11 to all the people: for there is born to you this day in the city of David a Saviour, which is <sup>6</sup>Christ the  
 12 Lord. And this *is* the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a  
 13 manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>1</sup> Or, heart of mercy<sup>2</sup> Or, Wherein<sup>3</sup> Many ancient authorities read hath visited us.<sup>4</sup> Gr. the inhabited earth.<sup>5</sup> Or, night-watches<sup>6</sup> Or, Lord Anointed



<sup>1</sup> Many ancient authorities read *peace, good pleasure among men.*

<sup>2</sup> Gr. *men of good pleasure.*

<sup>4</sup> Or, *saying*

<sup>4</sup> Or, *things*

Glory to God in the highest, 14  
And on earth <sup>1</sup>peace among <sup>2</sup>men in whom he  
is well pleased.

And it came to pass, when the angels went away 15  
from them into heaven, the shepherds said one to  
another, Let us now go even unto Bethlehem, and  
see this <sup>3</sup>thing that is come to pass, which the Lord  
hath made known unto us. And they came with 16  
haste, and found both Mary and Joseph, and the  
babe lying in the manger. And when they saw it, 17  
they made known concerning the saying which was  
spoken to them about this child. And all that heard 18  
it wondered at the things which were spoken unto  
them by the shepherds. But Mary kept all these 19  
<sup>4</sup>sayings, pondering them in her heart. And the 20  
shepherds returned, glorifying and praising God  
for all the things that they had heard and seen,  
even as it was spoken unto them.

And when eight days were fulfilled for circum- 21  
cising him, his name was called JESUS, which was  
so called by the angel before he was conceived in  
the womb.

And when the days of their purification according 22  
to the law of Moses were fulfilled, they brought him  
up to Jerusalem, to present him to the Lord (as it 23  
is written in the law of the Lord, Every male that  
openeth the womb shall be called holy to the Lord),  
and to offer a sacrifice according to that which is 24  
said in the law of the Lord, A pair of turtledoves,  
or two young pigeons. And behold, there was a 25  
man in Jerusalem, whose name was Simeon; and  
this man was righteous and devout, looking for the  
consolation of Israel: and the Holy Spirit was upon  
him. And it had been revealed unto him by the 26  
Holy Spirit, that he should not see death, before  
he had seen the Lord's Christ. And he came in 27  
the Spirit into the temple: and when the parents  
brought in the child Jesus, that they might do con-  
cerning him after the custom of the law, then he re- 28  
ceived him into his arms, and blessed God, and said,

<sup>5</sup> Gr. *bondservant.*

<sup>6</sup> Gr. *Master.*

Now lettest thou thy <sup>5</sup>servant depart, O <sup>6</sup>Lord, 29  
According to thy word, in peace;  
For mine eyes have seen thy salvation, 30  
Which thou hast prepared before the face of all 31  
peoples;

<sup>7</sup> Or, *the unveiling of the Gentiles*

A light for <sup>7</sup>revelation to the Gentiles, 32  
And the glory of thy people Israel.

And his father and his mother were marvelling at 33

the things which were spoken concerning him;  
 34 and Simeon blessed them, and said unto Mary his  
 mother, Behold, this *child* is set for the falling and  
 rising up\* of many in Israel; and for a sign which  
 35 is spoken against; yea and a sword shall pierce  
 through thine own soul; that thoughts out of many  
 36 hearts may be revealed. And there was one Anna,  
 a prophetess, the daughter of Phanuel, of the tribe  
 of Asher (she was <sup>1</sup>of a great age, having lived with <sup>1</sup> Gr. *advanced in*  
 37 a husband seven years from her virginity, and she *many days.*  
 had been a widow even for† fourscore and four  
 years), which departed not from the temple, wor-  
 shipping with fastings and supplications night and  
 38 day. And coming up at that very hour she gave  
 thanks unto God, and spake of him to all them that  
 39 were looking for the redemption of Jerusalem. And  
 when they had accomplished all things that were  
 according to the law of the Lord, they returned into  
 Galilee, to their own city Nazareth.  
 40 And the child grew, and waxed strong, <sup>2</sup>filled with <sup>2</sup> Gr. *becoming full*  
 wisdom: and the grace of God was upon him. *of wisdom.*  
 41 And his parents went every year to Jerusalem at  
 42 the feast of the passover. And when he was twelve  
 years old, they went up after the custom of the  
 43 feast; and when they had fulfilled the days, as they  
 were returning, the boy Jesus tarried behind in Je-  
 44 rusalem; and his parents knew it not; but suppos-  
 ing him to be in the company, they went a day's  
 journey; and they sought for him among their kins-  
 45 folk and acquaintance: and when they found him  
 not, they returned to Jerusalem, seeking for him.  
 46 And it came to pass, after three days they found  
 him in the temple, sitting in the midst of the <sup>3</sup>doc- <sup>3</sup> Or, *teachers*  
 tors, both hearing them, and asking them questions:  
 47 and all that heard him were amazed at his under-  
 48 standing and his answers. And when they saw him,  
 they were astonished: and his mother said unto him,  
 49 Son, why hast thou thus dealt with us? behold, thy <sup>4</sup> Gr. *Child.*  
 father and I sought thee sorrowing. And he said  
 unto them, How is it that ye sought me? wist ye <sup>5</sup> Or, *about my Fa-*  
 50 not that I must be <sup>5</sup>in my Father's house? And *ther's business.*  
 they understood not the saying which he spake *Gr. in the things*  
 51 unto them. And he went down with them, and *of my Father.*  
 came to Nazareth; and he was subject unto them:  
 and his mother kept all *these* <sup>6</sup> Or, *things*  
 sayings in her heart.

\* For "and rising up" read "and the rising."—*Am. Com.*

† For "even for" read "even unto"—*Am. Com.*

1 Or, *age*  
2 Or, *grace*

And Jesus advanced in wisdom and <sup>1</sup>stature, and <sup>52</sup>in <sup>2</sup>favour with God and men.

Now in the fifteenth year of the reign of Tiberius <sup>3</sup>  
Cæsar, Pontius Pilate being governor of Judæa, and  
Herod being tetrarch of Galilee, and his brother  
Philip tetrarch of the region of Ituræa and Trachoni-  
tis, and Lysanias tetrarch of Abilene, in the high- <sup>2</sup>  
priesthood of Annas and Caiaphas, the word of God  
came unto John the son of Zacharias in the wilder-  
ness. And he came into all the region round about <sup>3</sup>  
Jordan, preaching the baptism of repentance unto  
remission of sins; as it is written in the book of the <sup>4</sup>  
words of Isaiah the prophet,

The voice of one crying in the wilderness,  
Make ye ready the way of the Lord,  
Make his paths straight.  
Every valley shall be filled, <sup>5</sup>  
And every mountain and hill shall be brought  
low;

And the crooked shall become straight,  
And the rough ways smooth;  
And all flesh shall see the salvation of God. <sup>6</sup>

He said therefore to the multitudes that went out <sup>7</sup>  
to be baptized of him, Ye offspring of vipers, who  
warned you to flee from the wrath to come? Bring <sup>8</sup>  
forth therefore fruits worthy of <sup>3</sup>repentance, and be-  
gin not to say within yourselves, We have Abraham  
to our father: for I say unto you, that God is able  
of these stones to raise up children unto Abraham.  
And even now is the axe also laid unto the root of <sup>9</sup>  
the trees: every tree therefore that bringeth not forth  
good fruit is hewn down, and cast into the fire.  
And the multitudes asked him, saying, What then <sup>10</sup>  
must we do? And he answered and said unto them, <sup>11</sup>  
He that hath two coats, let him impart to him that  
hath none; and he that hath food, let him do like-  
wise. And there came also <sup>4</sup>publicans to be bap- <sup>12</sup>  
tized, and they said unto him, <sup>5</sup>Master, what must  
we do? And he said unto them, Extort no more <sup>13</sup>  
than that which is appointed you. And <sup>6</sup>soldiers <sup>14</sup>  
also asked him, saying, And we, what must we do?  
And he said unto them, Do violence to no man\*,  
neither <sup>7</sup>exact *anything* wrongfully; and be content  
with your wages.

And as the people were in expectation, and all <sup>15</sup>

\* For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.<sup>7</sup>—*Am. Com.*

3 Or, *your repentance*

4 See marginal note on Matt. v. 46.

5 Or, *Teacher*

6 Gr. *soldiers on service.*

7 Or, *accuse any one*

men reasoned in their hearts concerning John, 16 whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not <sup>1</sup>worthy to unloose: <sup>1</sup> Gr. *sufficient.* he shall baptize you <sup>2</sup>with the Holy Ghost and *with* <sup>2</sup> Or, *in* 17 fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached 19 he <sup>3</sup>good tidings unto the people; but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which 20 Herod had done, added yet this above all\*, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and 22 praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, 25 the *son* of Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of Mattathias, the 27 *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubba- 28 bel, the *son* of <sup>4</sup>Shealtiel, the *son* of Neri, the *son* of <sup>4</sup> Gr. *Salathiel.* Melchi, the *son* of Addi, the *son* of Cosam, the *son* of 29 Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* 30 of Levi, the *son* of Symeon, the *son* of Judas, the *son* 31 of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of Menna, the *son* of Mattatha, 32 the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obied, the *son* of Boaz, the *son* of <sup>5</sup>Salmon, 33 the *son* of Nahshon, the *son* of Amminadab, <sup>6</sup>the *son* of <sup>6</sup> Arni, the *son* of Hezron, the *son* of Perez, the *son* 34 of Judah, the *son* of Jacob, the *son* of Isaac, the *son* of 35 Abraham, the *son* of Terah, the *son* of Nahor, the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of

<sup>5</sup> Some ancient authorities write *Sala*.

<sup>6</sup> Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab*.

<sup>7</sup> Some ancient authorities write *Aram*.

\* For "added yet this above all" read "added this also to them all"—*Am. Com.*

Eber, the *son* of Shelah, the *son* of Cainan, the *son* of 36  
Arphaxad, the *son* of Shem, the *son* of Noah, the *son*  
of Lamech, the *son* of Methuselah, the *son* of Enoch. 37  
the *son* of Jared, the *son* of Mahalaleel, the *son* of  
Cainan, the *son* of Enos, the *son* of Seth, the *son* of 38  
Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from 4  
the Jordan, and was led <sup>1</sup>by the Spirit\* in the wil-  
derness during forty days, being tempted of the 2  
devil. And he did eat nothing in those days: and  
when they were completed, he hungered. And the 3  
devil said unto him, If thou art the Son of God, com-  
mand this stone that it become <sup>2</sup>bread. And Jesus 4  
answered unto him, It is written, Man shall not live  
by bread alone. And he led him up, and shewed 5  
him all the kingdoms of <sup>3</sup>the world in a moment of  
time. And the devil said unto him, To thee will I 6  
give all this authority, and the glory of them: for it  
hath been delivered unto me; and to whomsoever I  
will I give it. If thou therefore wilt worship before 7  
me, it shall all be thine. And Jesus answered and 8  
said unto him, It is written, Thou shalt worship the  
Lord thy God, and him only shalt thou serve. And 9  
he led him to Jerusalem, and set him on the <sup>4</sup>pinna-  
cle of the temple, and said unto him, If thou art the  
Son of God, cast thyself down from hence: for it is 10  
written,

He shall give his angels charge concerning thee,  
to guard thee:

and, 11

On their hands they shall bear thee up,  
Lest haply thou dash thy foot against a stone.  
And Jesus answering said unto him, It is said, Thou 12  
shalt not tempt the Lord thy God.

And when the devil had completed every tempta- 13  
tion, he departed from him <sup>5</sup>for a season.

And Jesus returned in the power of the Spirit into 14  
Galilee: and a fame went out concerning him through  
all the region round about. And he taught in their 15  
synagogues, being glorified of all.

And he came to Nazareth, where he had been 16  
brought up: and he entered, as his custom was, into  
the synagogue on the sabbath day, and stood up to  
read. And there was delivered unto him <sup>6</sup>the book 17  
of the prophet Isaiah. And he opened the <sup>7</sup>book, and  
found the place where it was written,

<sup>1</sup> Or, in

<sup>2</sup> Or, a loaf

<sup>3</sup> Gr. the inhabited  
earth.

<sup>4</sup> Gr. wing.

<sup>5</sup> Or, until

<sup>6</sup> Or, a roll

<sup>7</sup> Or, roll

\* For "by the Spirit" read "in the Spirit" and omit the marg.—  
Am. Com.



- 18 The Spirit of the Lord is upon me,  
 1 Because he anointed me to preach <sup>2</sup>good tidings <sup>1 Or, Wherefore</sup>  
 to the poor: <sup>2 Or, the gospel</sup>  
 He hath sent me to proclaim release to the cap-  
 tives,  
 And recovering of sight to the blind,  
 To set at liberty them that are bruised,  
 19 To proclaim the acceptable year of the Lord.
- 20 And he closed the <sup>3</sup>book, and gave it back to the at- <sup>3 Or, roll</sup>  
 tendant, and sat down: and the eyes of all in the  
 21 synagogue were fastened on him. And he began to  
 say unto them, To-day hath this scripture been ful-  
 22 filled in your ears. And all bare him witness, and  
 wondered at the words of grace which proceeded  
 out of his mouth: and they said, Is not this Joseph's  
 23 son? And he said unto them, Doubtless ye will say  
 unto me this parable, Physician, heal thyself: what-  
 soever we have heard done at Capernaum, do also  
 24 here in thine own country. And he said, Verily I  
 say unto you, No prophet is acceptable in his own  
 25 country. But of a truth I say unto you, There were  
 many widows in Israel in the days of Elijah, when  
 the heaven was shut up three years and six months,  
 when there came a great famine over all the land;  
 26 and unto none of them was Elijah sent, but only to  
 4 Zarephath, in the land of Sidon, unto a woman that <sup>4 Gr. Sarepta.</sup>  
 27 was a widow. And there were many lepers in Israel  
 in the time of Elisha the prophet; and none of them  
 28 was cleansed, but only Naaman the Syrian. And  
 they were all filled with wrath in the synagogue, as  
 29 they heard these things; and they rose up, and cast  
 him forth out of the city, and led him unto the brow  
 of the hill whereon their city was built, that they  
 30 might throw him down headlong. But he passing  
 through the midst of them went his way.
- 31 And he came down to Capernaum, a city of Gali-  
 lee. And he was teaching them on the sabbath day:  
 32 and they were astonished at his teaching; for his  
 33 word was with authority. And in the synagogue  
 there was a man, which had a spirit of an unclean  
 34 <sup>5</sup>devil; and he cried out with a loud voice, <sup>6</sup>Ah! <sup>5 Gr. demon.</sup>  
 what have we to do with thee, thou Jesus of Naza- <sup>6 Or, Let alone</sup>  
 reth? art thou come to destroy us? I know thee  
 35 who thou art, the Holy One of God. And Jesus re-  
 buked him, saying, Hold thy peace, and come out of  
 him. And when the <sup>5</sup>devil had thrown him down  
 in the midst, he came out of him, having done him  
 36 no hurt. And amazement came upon all, and they

<sup>1</sup> Or, *this word, that with authority... come out?*

spake together, one with another, saying, What is <sup>1</sup>this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him <sup>37</sup>into every place of the region round about.

And he rose up from the synagogue, and entered <sup>38</sup>into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked <sup>39</sup>the fever; and it left her: and immediately she rose up and ministered unto them.

<sup>2</sup> Gr. *demons.*

And when the sun was setting, all they that had <sup>40</sup>any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And <sup>2</sup>devils also came out from <sup>41</sup>many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

<sup>3</sup> Or, *gospel*

And when it was day, he came out and went into <sup>42</sup>a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto <sup>43</sup>them, I must preach the <sup>3</sup>good tidings of the kingdom of God to the other cities also: for therefore was I sent.

<sup>4</sup> Very many ancient authorities read *Judaea.*

And he was preaching in the synagogues of <sup>4</sup>Galilee. <sup>44</sup>

Now it came to pass, while the multitude pressed <sup>5</sup>upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two <sup>2</sup>boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And <sup>3</sup>he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking, he said unto <sup>4</sup>Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, <sup>5</sup>Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they <sup>6</sup>had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But <sup>8</sup>Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that <sup>9</sup>were with him, at the draught of the fishes which

- 10 they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from hence-
- 11 forth thou shalt <sup>1</sup>catch men. And when they had <sup>1</sup>*Gr. take alive.* brought their boats to land, they left all, and followed him.
- 12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway
- 14 the leprosy departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
- 15 But so much the more went abroad the report concerning him: and great multitudes came together to
- 16 hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.
- 17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and
- 18 the power of the Lord was with him <sup>2</sup>to heal. And <sup>2</sup>*Gr. that he should heal. Many ancient authorities read that he should heal them.* behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him be-
- 19 fore him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles
- 20 with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But
- 21 Jesus perceiving their reasonings, answered and said
- 22 unto them, <sup>3</sup>What reason ye in your hearts? Wheth- <sup>3</sup>*Or, Why* er is easier, to say, Thy sins are forgiven thee; or to
- 24 say, Arise and walk? But that ye may know that the Son of man hath <sup>4</sup>power on earth to forgive sins <sup>4</sup>*Or, authority* (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.
- 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.
- 27 And after these things he went forth, and beheld a

publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And <sup>1</sup>the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. And Jesus said unto them, Can ye make the sons of 34 the bride-chamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. And he spake also a parable unto 36 them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into 37 old <sup>2</sup>wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: 39 for he saith, The old is <sup>3</sup>good.

<sup>1</sup> Or, the Pharisees and the scribes among them

<sup>2</sup> That is, skins used as bottles.

<sup>3</sup> Many ancient authorities read better.

<sup>4</sup> Many ancient authorities insert second-first.

Now it came to pass on a <sup>4</sup>sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, 2 Why do ye that which it is not lawful to do on the sabbath day? And Jesus answering them said, Have 3 ye not read even this, what David did, when he was an hungred, he, and they that were with him; how 4 he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? And he said unto them, The Son of 5 man is lord of the sabbath.

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And 7 the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he 8 said to the man that had his hand withered, Rise up,



- and stand forth in the midst. And he arose and stood  
 9 forth. And Jesus said unto them, I ask you, Is it  
 lawful on the sabbath to do good, or to do harm? to  
 10 save a life, or to destroy it? And he looked round  
 about on them all, and said unto him, Stretch forth  
 thy hand. And he did so: and his hand was restored.  
 11 But they were filled with 'madness; and communed <sup>1 Or, foolishness</sup>  
 one with another what they might do to Jesus.  
 12 And it came to pass in these days, that he went out  
 into the mountain to pray; and he continued all night  
 13 in prayer to God. And when it was day, he called his  
 disciples: and he chose from them twelve, whom also  
 14 he named apostles; Simon, whom he also named  
 Peter, and Andrew his brother, and James and John,  
 15 and Philip and Bartholomew, and Matthew and  
 Thomas, and James *the son* of Alphæus, and Simon <sup>2 Or, brother. See Jude 1.</sup>  
 16 which was called the Zealot, and Judas *the son* of  
 James, and Judas Iscariot, which was the traitor\*;  
 17 and he came down with them, and stood on a level  
 place, and a great multitude of his disciples, and a  
 great number of the people from all Judæa and Jeru-  
 salem, and the sea coast of Tyre and Sidon, which  
 came to hear him, and to be healed of their diseases;  
 18 and they that were troubled with unclean spirits  
 19 were healed. And all the multitude sought to touch  
 him: for power came forth from him, and healed  
 them all.  
 20 And he lifted up his eyes on his disciples, and  
 said, Blessed *are* ye poor: for yours is the kingdom  
 21 of God. Blessed *are* ye that hunger now: for ye  
 shall be filled. Blessed *are* ye that weep now: for  
 22 ye shall laugh. Blessed are ye, when men shall hate  
 you, and when they shall separate you *from their com-*  
*pany*, and reproach you, and cast out your name as  
 23 evil, for the Son of man's sake. Rejoice in that day,  
 and leap *for joy*: for behold, your reward is great  
 in heaven: for in the same manner did their fathers  
 24 unto the prophets. But woe unto you that are rich!  
 25 for ye have received your consolation. Woe unto  
 you, ye that are full now! for ye shall hunger. Woe  
*unto you*, ye that laugh now! for ye shall mourn and  
 26 weep. Woe *unto you*, when all men shall speak well  
 of you! for in the same manner did their fathers to  
 the false prophets.  
 27 But I say unto you which hear, Love your ene-  
 28 mies, do good to them that hate you, bless them that

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\* For "was the traitor" read "became a traitor"—*Am. Com.*



curse you, pray for them that despitefully use you. To him that smiteth thee on the *one* cheek offer also 29 the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that 30 asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men 31 should do to you, do ye also to them likewise. And 32 if ye love them that love you, what thank have ye? for even sinners love those that love them. And if 33 ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye 34 lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do *them* 35 good, and lend, <sup>1</sup>never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is mer- 36 ciful. And judge not, and ye shall not be judged: 37 and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall 38 be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

<sup>1</sup> Some ancient authorities read *despairing of no man*.

And he spake also a parable unto them, Can the 39 blind guide the blind? shall they not both fall into a pit? The disciple is not above his <sup>2</sup>master: but ev- 40 ery one when he is perfected shall be as his <sup>2</sup>master. And why beholdest thou the mote that is in thy 41 brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy 42 brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bring- 43 eth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known 44 by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The 45 good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

<sup>2</sup> Or, *teacher*

And why call ye me, Lord, Lord, and do not the 46

47 things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will  
 48 shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: <sup>1</sup>because it had been well builded.  
 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

<sup>1</sup> Many ancient authorities read for it had been founded upon the rock: as in Matt. vii. 25.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

<sup>2</sup> Gr. bondservant.

2 And a certain centurion's <sup>2</sup>servant, who was <sup>3</sup>dear  
 3 unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come  
 4 and save his <sup>4</sup>servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy  
 5 that thou shouldest do this for him: for he loveth our  
 6 nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not <sup>4</sup>worthy that thou shouldest come under my roof:

<sup>3</sup> Or, precious to him Or, honourable with him

7 wherefore neither thought I myself worthy to come unto thee: but <sup>5</sup>say the word, and my <sup>6</sup>servant shall  
 8 be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come; and he cometh; and to my <sup>2</sup>servant, Do this, and he doeth  
 9 it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not  
 10 found so great faith, no, not in Israel. And they that were sent, returning to the house, found the <sup>2</sup>servant whole.

<sup>4</sup> Gr. sufficient.

<sup>5</sup> Gr. say with a word.

<sup>6</sup> Or, boy

11 And it came to pass <sup>7</sup>soon afterwards, that he went to a city called Nain; and his disciples went with  
 12 him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city  
 13 was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.  
 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say

<sup>7</sup> Many ancient authorities read on the next day.

unto thee, Arise. And he that was dead sat up, and 15  
began to speak. And he gave him to his mother.  
And fear took hold on all: and they glorified God, 16  
saying, A great prophet is arisen among us: and,  
God hath visited his people. And this report went 17  
forth concerning him in the whole of Judæa, and all  
the region round about.

And the disciples of John told him of all these 18  
things. And John calling unto him <sup>1</sup>two of his 19  
disciples sent them to the Lord, saying, Art thou he  
that cometh, or look we for another? And when 20  
the men were come unto him, they said, John the  
Baptist hath sent us unto thee, saying, Art thou he  
that cometh, or look we for another? In that hour 21  
he cured many of diseases and <sup>2</sup>plagues and evil  
spirits; and on many that were blind he bestowed  
sight. And he answered and said unto them, Go 22  
your way, and tell John what things ye have seen  
and heard; the blind receive their sight, the lame  
walk, the lepers are cleansed, and the deaf hear, the  
dead are raised up, the poor have <sup>3</sup>good tidings  
preached to them. And blessed is he, whosoever 23  
shall find none occasion of stumbling in me.

And when the messengers of John were departed, 24  
he began to say unto the multitudes concerning  
John, What went ye out into the wilderness to be-  
hold? a reed shaken with the wind? But what 25  
went ye out to see? a man clothed in soft raiment?  
Behold, they which are gorgeously apparelled, and  
live delicately, are in kings' courts. But what went 26  
ye out to see? a prophet? Yea, I say unto you, and  
much more than a prophet. This is he of whom it 27  
is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

I say unto you, Among them that are born of wom- 28  
en there is none greater than John: yet he that is  
<sup>4</sup>but little in the kingdom of God is greater than he.  
And all the people when they heard, and the publi- 29  
cans, justified God, <sup>5</sup>being baptized with the baptism  
of John. But the Pharisees and the lawyers re- 30  
jected for themselves the counsel of God, <sup>6</sup>being  
not baptized of him. Whereunto then shall I liken 31  
the men of this generation, and to what are they  
like? They are like unto children that sit in the 32  
marketplace, and call one to another; which say, We  
piped unto you, and ye did not dance; we wailed,  
and ye did not weep. For John the Baptist is come 33

<sup>1</sup> Gr. *certain two*.

<sup>2</sup> Gr. *scourges*.

<sup>3</sup> Or, *the gospel*

<sup>4</sup> Gr. *lesser*.

<sup>5</sup> Or, *having been*

<sup>6</sup> Or, *not having been*

- eating no bread nor drinking wine; and ye say,  
 34 He hath a <sup>1</sup>devil. The Son of man is come eating <sup>1</sup> Gr. *demon*,  
 and drinking; and ye say, Behold, a gluttonous man,  
 and a winebibber, a friend of publicans and sinners!  
 35 And wisdom <sup>2</sup>is justified of all her children. <sup>2</sup> Or, *was*  
 36 And one of the Pharisees desired him that he  
 would eat with him. And he entered into the  
 37 Pharisee's house, and sat down to meat. And be-  
 hold, a woman which was in the city, a sinner; and  
 when she knew that he was sitting at meat in the  
 Pharisee's house, she brought <sup>3</sup>an alabaster cruse of <sup>3</sup> Or, *a flask*  
 38 ointment, and standing behind at his feet, weeping,  
 she began to wet his feet with her tears, and wiped  
 them with the hair of her head, and <sup>4</sup>kissed his feet, <sup>4</sup> Gr. *kissed much*.  
 39 and anointed them with the ointment. Now when  
 the Pharisee which had bidden him saw it, he spake <sup>5</sup>  
 within himself, saying, This man, if he were <sup>5</sup>a  
 prophet, would have perceived who and what man-  
 ner of woman this is which toucheth him, that she  
 40 is a sinner. And Jesus answering said unto him,  
 Simon, I have somewhat to say unto thee. And he  
 41 saith, <sup>6</sup>Master, say on. A certain lender had two  
 debtors: the one owed five hundred <sup>7</sup>pence, and the  
 42 other fifty. When they had not *wherewith* to pay,  
 he forgave them both. Which of them therefore  
 43 will love him most? Simon answered and said, He,  
 I suppose, to whom he forgave the most. And he  
 44 said unto him, Thou hast rightly judged. And  
 turning to the woman, he said unto Simon, Seest  
 thou this woman? I entered into thine house, thou  
 gavest me no water for my feet: but she hath wet-  
 ted my feet with her tears, and wiped them with  
 45 her hair. Thou gavest me no kiss: but she, since  
 the time I came in, hath not ceased to <sup>8</sup>kiss my feet. <sup>8</sup> Gr. *kiss much*.  
 46 My head with oil thou didst not anoint: but she  
 47 hath anointed my feet with ointment. Wherefore  
 I say unto thee, Her sins, which are many, are for-  
 given; for she loved much: but to whom little is  
 48 forgiven, *the same* loveth little. And he said unto  
 49 her, Thy sins are forgiven. And they that sat at  
 meat with him began to say <sup>9</sup>within themselves, <sup>9</sup> Or, *among*  
 50 Who is this that even forgiveth sins? And he said  
 unto the woman, Thy faith hath saved thee; go in  
 peace.  
 8 And it came to pass soon afterwards, that he went  
 about through cities and villages, preaching and  
 bringing the <sup>10</sup>good tidings of the kingdom of God, <sup>10</sup> Or, *gospel*  
 2 and with him the twelve, and certain women which



<sup>1</sup> Gr. *demons*.

had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven <sup>1</sup>devils had gone out, and Joanna the wife of Chuza\* <sup>3</sup> Herod's steward, and Susanna, and many others, which ministered unto <sup>2</sup>them of their substance.

<sup>2</sup> Many ancient authorities read *him*.

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: The sower went forth to sow his seed; and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he <sup>3</sup>thinketh he hath.

<sup>3</sup> Or, *seemeth to have*

\* For "Chuza" read "Chuzas"—*Am. Com.*



19 And there came to him his mother and brethren,  
 20 and they could not come at him for the crowd. And  
 it was told him, Thy mother and thy brethren stand  
 21 without, desiring to see thee. But he answered and  
 said unto them, My mother and my brethren are  
 these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he  
 entered into a boat, himself and his disciples; and  
 he said unto them, Let us go over unto the other  
 23 side of the lake: and they launched forth. But as  
 they sailed he fell asleep: and there came down a  
 storm of wind on the lake; and they were filling  
 24 *with water*, and were in jeopardy. And they came  
 to him, and awoke him, saying, Master, master, we  
 perish. And he awoke, and rebuked the wind and  
 the raging of the water: and they ceased, and there  
 25 was a calm. And he said unto them, Where is your  
 faith? And being afraid they marvelled, saying one  
 to another, Who then is this, that he commandeth  
 even the winds and the water, and they obey him?

26 And they arrived at the country of the <sup>1</sup>Gera-  
 27 senes, which is over against Galilee. And when he  
 was come forth upon the land, there met him a cer-  
 tain man out of the city, who had <sup>2</sup>devils; and for a

long time he had worn no clothes, and abode not in  
 28 *any* house, but in the tombs. And when he saw  
 Jesus, he cried out, and fell down before him, and  
 with a loud voice said, What have I to do with thee,  
 Jesus, thou Son of the Most High God? I beseech  
 29 thee, torment me not. For he commanded\* the un-  
 clean spirit to come out from the man. For <sup>3</sup>often-

times it had seized him: and he was kept under  
 guard, and bound with chains and fetters; and  
 breaking the bands asunder, he was driven of the  
 30 <sup>4</sup>devil into the deserts. And Jesus asked him, What  
 is thy name? And he said, Legion; for many <sup>2</sup>dev-

ils were entered into him. And they intreated him  
 that he would not command them to depart into the  
 32 abyss. Now there was there a herd of many swine  
 feeding on the mountain: and they intreated him  
 that he would give them leave to enter into them.  
 33 And he gave them leave. And the <sup>2</sup>devils came out  
 from the man, and entered into the swine: and the  
 herd rushed down the steep into the lake, and were  
 34 choked†. And when they that fed them saw what

<sup>1</sup> Many ancient  
 authorities read  
*Gergesenes*; oth-  
 ers, *Gadarenes*:  
 and so in ver. 37.

<sup>2</sup> *Gr. demons.*

<sup>3</sup> *Or, of a long time*

<sup>4</sup> *Gr. demon.*

\* For "commanded" read "was commanding."—*Am. Com.*

† For "were choked" read "were drowned"—*Am. Com.*

1 Gr. *demons.*2 Or, *saved*

had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the <sup>1</sup>devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with <sup>1</sup>devils was <sup>2</sup>made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the <sup>1</sup>devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

3 Some ancient authorities omit *had spent all her living upon physicians, and.*

4 Some ancient authorities omit *and they that were with him.*

And a woman having an issue of blood twelve years, which <sup>3</sup>had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched me? And when all denied, Peter said, <sup>4</sup>and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath <sup>5</sup>made thee whole; go in peace.

5 Or, *saved thee*6 Or, *Teacher*

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the <sup>6</sup>Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be <sup>2</sup>made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of

52 the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for  
 53 she is not dead, but sleepeth. And they laughed  
 54 him to scorn, knowing that she was dead. But he,  
 taking her by the hand, called, saying, Maiden, arise.  
 55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her  
 56 to eat. And her parents were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all <sup>1</sup>devils, and to cure <sup>1</sup>Gr. *demons*.  
 2 diseases. And he sent them forth to preach the <sup>2</sup>kingdom of God, and to heal <sup>2</sup>the sick. And he <sup>2</sup>Some ancient authorities omit *the sick*.  
 3 said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house  
 4 ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that  
 5 city, shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the  
 8 dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen  
 9 again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called  
 11 Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had  
 12 need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals\*: for we are here in a desert  
 13 place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food  
 14 for all this people. For they were about five thousand men. And he said unto his disciples, Make

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\* For "victuals" read "provisions"—*Am. Com.*

1 Gr. *recline*.

them <sup>1</sup>sit down in companies, about fifty each. And they did so, and made them all <sup>1</sup>sit down. 15 And he took the five loaves and the two fishes, and 16 looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was 17 taken up that which remained over to them of broken pieces, twelve baskets.

And it came to pass, as he was praying alone\*, 18 the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? And 19 they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who 20 say ye that I am? And Peter answering said, The Christ of God. But he charged them, and com- 21 manded *them* to tell this to no man; saying, The 22 Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up. And 23 he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his 24 <sup>2</sup>life shall lose it; but whosoever shall lose his <sup>2</sup>life for my sake, the same shall save it. For what is a 25 man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be 26 ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. But I tell you of a truth, There be some of 27 them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

2 Or, *soul*

And it came to pass about eight days after these 28 sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his counte- 29 nance was altered, and his raiment *became* white and dazzling. And behold, there talked with him 30 two men, which were Moses and Elijah; who ap- 31 peared in glory, and spake of his <sup>3</sup>decease which he was about to accomplish at Jerusalem. Now 32 Peter and they that were with him, were heavy with sleep: but <sup>4</sup>when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, 33

3 Or, *departure*4 Or, *having remained awake*


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\* For "alone" read "apart"—*Am. Com.*

- Peter said unto Jesus, Master, it is good for us to be here: and let us make three <sup>1</sup>tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- And a voice came out of the cloud, saying, This is <sup>2</sup>my Son, my chosen: hear ye him. And when the voice <sup>3</sup>came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
- And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, <sup>4</sup>Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it <sup>5</sup>teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
- And I besought thy disciples to cast it out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, the <sup>6</sup>devil <sup>7</sup>dash-  
ed him down, and <sup>8</sup>tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God.
- But while all were marvelling at all the things which he did, he said unto his disciples, Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.
- And there arose a reasoning among them, which of them should be <sup>9</sup>greatest\*. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is <sup>10</sup>least among you all, the same is great.
- And John answered and said, Master, we saw one casting out <sup>11</sup>devils in thy name; and we forbade him, because he followeth not with us. But Jesus

<sup>1</sup> Or, *booths*<sup>2</sup> Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.<sup>3</sup> Or, *was past*<sup>4</sup> Or, *Teacher*<sup>5</sup> Or, *convulsed*<sup>6</sup> Gr. *demon*.<sup>7</sup> Or, *rent him*<sup>8</sup> Or, *convulsed*<sup>9</sup> Gr. *greater*.<sup>10</sup> Gr. *lesser*.<sup>11</sup> Gr. *demons*.

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\* For "should be greatest" read "was the greatest"—*Am. Com.*



said unto him, Forbid *him* not: for he that is not against you is for you.

<sup>1</sup> Gr. *were being fulfilled.*

And it came to pass, when the days <sup>1</sup>were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was *as though he were* going to Jerusalem.

<sup>2</sup> Many ancient authorities add *even as Elijah did.*

<sup>3</sup> Some ancient authorities add *and said, Ye know not what manner of spirit ye are of. Some, but fewer, add also For the Son of man came not to destroy men's lives, but to save them.*

<sup>4</sup> Gr. *lodging-places.*

And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them<sup>3</sup>. And they went to another village.

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* <sup>4</sup>nest; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

<sup>5</sup> Many ancient authorities add *and two: and so in ver. 17.*

Now after these things the Lord appointed seventy<sup>5</sup> others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way. And into whatsoever house ye shall <sup>6</sup>enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon <sup>7</sup>him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into

<sup>6</sup> Or. *enter first, say*

<sup>7</sup> Or, *it*

- whatsoever city ye shall enter, and they receive you  
 11 not, go out into the streets thereof and say, Even the  
 dust from your city, that cleaveth to our feet, we do  
 wipe off against you: howbeit know this, that the  
 12 kingdom of God is come nigh. I say unto you, It  
 shall be more tolerable in that day for Sodom, than  
 13 for that city. Woe unto thee, Chorazin! woe unto  
 thee, Bethsaida! for if the <sup>1</sup>mighty works had been <sup>1</sup>Gr. *powers*,  
 done in Tyre and Sidon, which were done in you,  
 they would have repented long ago, sitting in sack-  
 14 cloth and ashes. Howbeit it shall be more tolerable  
 for Tyre and Sidon in the judgement, than for you.  
 15 And thou, Capernaum, shalt thou be exalted unto  
 heaven? thou shalt be brought down unto Hades.  
 16 He that heareth you heareth me; and he that reject-  
 eth you rejecteth me; and he that rejecteth me re-  
 jecteth him that sent me.  
 17 And the seventy returned with joy, saying, Lord,  
 even the <sup>2</sup>devils are subject unto us in thy name. <sup>2</sup>Gr. *demons*.  
 18 And he said unto them, I beheld Satan fallen as  
 19 lightning from heaven. Behold, I have given you  
 authority to tread upon serpents and scorpions, and  
 over all the power of the enemy: and nothing shall  
 20 in any wise hurt you. Howbeit in this rejoice not,  
 that the spirits are subject unto you; but rejoice  
 that your names are written in heaven.  
 21 In that same hour he rejoiced <sup>3</sup>in the Holy Spirit, <sup>3</sup>Or, *by*  
 and said, I <sup>4</sup>thank thee, O Father, Lord of heaven <sup>4</sup>Or, *praise*  
 and earth, that thou didst hide these things from the  
 wise and understanding, and didst reveal them unto  
 babes: yea, Father; <sup>5</sup>for so it was well-pleasing in <sup>5</sup>Or, *that*  
 22 thy sight. All things have been delivered unto me  
 of my Father: and no one knoweth who the Son is,  
 save the Father; and who the Father is, save the  
 Son, and he to whomsoever the Son willeth to re-  
 23 veal *him*. And turning to the disciples, he said pri-  
 vately, Blessed *are* the eyes which see the things  
 24 that ye see: for I say unto you, that many prophets  
 and kings desired to see the things which ye see,  
 and saw them not; and to hear the things which ye  
 hear, and heard them not.  
 25 And behold, a certain lawyer stood up and tempt-  
 ed him, saying, <sup>6</sup>Master, what shall I do to inherit <sup>6</sup>Or, *Teacher*  
 26 eternal life? And he said unto him, What is written  
 27 in the law? how readest thou? And he answering  
 said, Thou shalt love the Lord thy God <sup>7</sup>with all <sup>7</sup>Gr. *from*,  
 thy heart, and with all thy soul, and with all thy  
 strength, and with all thy mind; and thy neighbour

as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho: and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine: and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: <sup>4</sup>but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, <sup>5</sup>Father, Hallowed be thy name. Thy kingdom come. <sup>6</sup>Give us day by day <sup>7</sup>our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation<sup>8</sup>.

And he said unto them, Which of you shall have

<sup>1</sup> See marginal note on Matt. xviii. 28.

<sup>2</sup> Gr. *distracted*.

<sup>3</sup> A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen, &c.*

<sup>4</sup> Many ancient authorities read *but few things are needful, or one*.

<sup>5</sup> Many ancient authorities read *Our Father, which art in heaven*. See Matt. vi. 9.

<sup>6</sup> Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Matt. vi. 10.

<sup>7</sup> Gr. *our bread for the coming day*.

<sup>8</sup> Many ancient authorities add *but deliver us from the evil one (or, from evil)*. See Matt. vi. 13.

a friend, and shall go unto him at midnight, and say  
6 to him, Friend, lend me three loaves: for a friend  
of mine is come to me from a journey, and I have  
7 nothing to set before him; and he from within shall  
answer and say, Trouble me not: the door is now  
shut, and my children are with me in bed: I cannot  
8 rise and give thee? I say unto you, Though he will  
not rise and give him, because he is his friend, yet  
because of his importunity he will arise and give  
9 him <sup>1 Or, whatever things</sup> 'as many as he needeth. And I say unto you,  
Ask, and it shall be given you; seek, and ye shall  
10 find; knock, and it shall be opened unto you. For  
every one that asketh receiveth; and he that seek-  
eth findeth; and to him that knocketh it shall be  
11 opened. And of which of you that is a father shall <sup>2 Some ancient au-  
thorities omit a  
loaf, and he give  
him a stone? or.</sup> his son ask <sup>2</sup>a loaf, and he give him a stone? or a  
12 fish, and he for a fish give him a serpent? Or <sup>2</sup>if he  
13 shall ask an egg, will he give him a scorpion? If  
ye then, being evil, know how to give good gifts  
unto your children, how much more shall *your*  
heavenly Father give the Holy Spirit to them that  
ask him?

14 And he was casting out a <sup>2</sup>devil *which was dumb*. <sup>3 Gr. demon.</sup>  
And it came to pass, when the <sup>3</sup>devil was gone out,  
the dumb man spake; and the multitudes marvelled.

15 But some of them said, <sup>4</sup>By Beelzebub the prince of <sup>4 Or, In</sup>  
16 the <sup>5</sup>devils casteth he out <sup>5</sup>devils. And others, tempt- <sup>5 Gr. demons.</sup>  
17 ing *him*, sought of him a sign from heaven. But he,  
knowing their thoughts, said unto them, Every king-  
dom divided against itself is brought to desolation;  
18 <sup>6</sup>and a house *divided* against a house falleth. And <sup>6 Or, and house fall-  
eth upon house.</sup>  
if Satan also is divided against himself, how shall  
his kingdom stand? because ye say that I cast out  
19 <sup>5</sup>devils <sup>4</sup>by Beelzebub. And if I <sup>4</sup>by Beelzebub cast  
out <sup>5</sup>devils, by whom do your sons cast them out?  
20 therefore shall they be your judges. But if I by  
the finger of God cast out <sup>5</sup>devils, then is the king-  
21 dom of God come upon you. When the strong *man*  
fully armed guardeth his own court, his goods are  
22 in peace: but when a stronger than he shall come  
upon him, and overcome him, he taketh from him  
his whole armour wherein he trusted, and divideth  
23 his spoils. He that is not with me is against me;  
24 and he that gathereth not with me scattereth. The  
unclean spirit when <sup>7</sup>he is gone out of the man, <sup>7 Or, it</sup>  
passeth through waterless places, seeking rest; and  
finding none, <sup>7</sup>he saith, I will turn back unto my  
25 house whence I came out. And when he is come,

1 Or, *it*

<sup>1</sup>he findeth it swept and garnished. Then goeth <sup>1</sup>he, 26  
and taketh *to him* seven other spirits more evil than  
<sup>2</sup>himself: and they enter in and dwell there: and the  
last state of that man becometh worse than the first.

2 Or, *itself*

And it came to pass, as he said these things, a cer- 27  
tain woman out of the multitude lifted up her voice,  
and said unto him, Blessed is the womb that bare  
thee, and the breasts which thou didst suck. But 28  
he said, Yea rather, blessed are they that hear the  
word of God, and keep it.

3 Gr. *more than.*

And when the multitudes were gathering together 29  
unto him, he began to say, This generation is an evil  
generation: it seeketh after a sign; and there shall  
no sign be given to it but the sign of Jonah. For 30  
even as Jonah became a sign unto the Ninevites, so  
shall also the Son of man be to this generation. The 31  
queen of the south shall rise up in the judgement  
with the men of this generation, and shall condemn  
them: for she came from the ends of the earth to  
hear the wisdom of Solomon; and behold, <sup>3</sup>a greater  
than Solomon is here. The men of Nineveh shall 32  
stand up in the judgement with this generation, and  
shall condemn it: for they repented at the preaching  
of Jonah; and behold, <sup>3</sup>a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth 33  
it in a cellar, neither under the bushel, but on the  
stand, that they which enter in may see the light.  
The lamp of thy body is thine eye: when thine eye is 34  
single, thy whole body also is full of light; but when  
it is evil, thy body also is full of darkness. Look 35  
therefore whether the light that is in thee be not  
darkness. If therefore thy whole body be full of 36  
light, having no part dark, it shall be wholly full of  
light, as when the lamp with its bright shining doth  
give thee light.

4 Gr. *breakfast.*

Now as he spake, a Pharisee asketh him to <sup>4</sup>dine 37  
with him: and he went in, and sat down to meat.  
And when the Pharisee saw it, he marvelled that he 38  
had not first washed\* before <sup>4</sup>dinner. And the Lord 39  
said unto him, Now do ye Pharisees cleanse the out-  
side of the cup and of the platter; but your inward  
part is full of extortion and wickedness. Ye fool- 40  
ish ones, did not he that made the outside make the  
inside also? Howbeit give for alms those things 41  
which <sup>5</sup>are within; and behold, all things are clean  
unto you.

5 Or, *ye can*

\* For "washed" read "bathed himself" [comp. Mark vii. 4].—*Am. Com.*



42 But woe unto you Pharisees! for ye tithe mint  
and rue and every herb, and pass over judgement  
and the love of God: but these ought ye to have  
43 done, and not to leave the other undone. Woe  
unto you Pharisees! for ye love the chief seats in  
the synagogues, and the salutations in the market-  
44 places. Woe unto you! for ye are as the tombs  
which appear not, and the men that walk over *them*  
know it not.

45 And one of the lawyers answering saith unto him,  
46 'Master, in saying this thou reproachest us also. And <sup>1 Or, Teacher</sup> he said, Woe unto you lawyers also! for ye lade men  
with burdens grievous to be borne, and ye yourselves  
47 touch not the burdens with one of your fingers. Woe  
unto you! for ye build the tombs of the prophets,  
48 and your fathers killed them. So ye are witnesses  
and consent unto the works of your fathers: for  
49 they killed them, and ye build *their tombs*. There-  
fore also said the wisdom of God, I will send unto  
them prophets and apostles; and *some* of them they  
50 shall kill and persecute; that the blood of all the  
prophets, which was shed from the foundation of  
51 the world, may be required of this generation; from  
the blood of Abel unto the blood of Zachariah, who  
perished between the altar and the <sup>2 Gr. house.</sup> sanctuary: yea,  
I say unto you, it shall be required of this genera-  
52 tion. Woe unto you lawyers! for ye took away the  
key of knowledge: ye entered not in yourselves,  
and them that were entering in ye hindered.

53 And when he was come out from thence, the  
scribes and the Pharisees began to <sup>3 Or, set them-</sup>press upon *him*  
vehemently, and to provoke him to speak of <sup>selves vehemently</sup>  
4many <sup>against him</sup> things; laying wait for him, to catch something out  
54 of his mouth. <sup>4 Or, more</sup>

12 In the mean time, when <sup>5 Gr. the myriads</sup>the many thousands of  
the multitude were gathered together, insomuch that  
they trode one upon another, he began to <sup>6 Or, say unto his</sup>say unto  
his disciples first of all, Beware ye of the leaven of  
2 the Pharisees, which is hypocrisy. But there is noth-  
ing covered up, that shall not be revealed: and hid,  
3 that shall not be known. Wherefore whatsoever ye  
have said in the darkness shall be heard in the light;  
and what ye have spoken in the ear in the inner  
chambers shall be proclaimed upon the housetops.  
4 And I say unto you my friends, Be not afraid of  
them which kill the body, and after that have no  
5 more that they can do. But I will warn you whom  
ye shall fear: Fear him, which after he hath killed

1 Or, *authority*  
2 Gr. *Gehenna*.

3 Gr. *in me*.  
4 Gr. *in him*.

5 Or, *Teacher*

6 Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

7 Or, *life*

8 Gr. *they require thy soul.*

9 Or, *soul*

10 Or, *age*

hath <sup>1</sup>power to cast into <sup>2</sup>hell; yea, I say unto you, 6  
Fear him. Are not five sparrows sold for two far- 6  
things? and not one of them is forgotten in the sight  
of God. But the very hairs of your head are all 7  
numbered. Fear not: ye are of more value than  
many sparrows. And I say unto you, Every one 8  
who shall confess <sup>3</sup>me before men, <sup>4</sup>him shall the  
Son of man also confess before the angels of God: 9  
but he that denieth me in the presence of men shall  
be denied in the presence of the angels of God. 10  
And every one who shall speak a word against the 10  
Son of man, it shall be forgiven him: but unto him  
that blasphemeth against the Holy Spirit it shall  
not be forgiven. And when they bring you before 11  
the synagogues, and the rulers, and the authorities,  
be not anxious how or what ye shall answer, or what  
ye shall say: for the Holy Spirit shall teach you in 12  
that very hour what ye ought to say.

And one out of the multitude said unto him, <sup>5</sup>Mas- 13  
ter, bid my brother divide the inheritance with me.  
But he said unto him, Man, who made me a judge 14  
or a divider over you? And he said unto them, 15  
Take heed, and keep yourselves from all covetous-  
ness: <sup>6</sup>for a man's life consisteth not in the abun-  
dance of the things which he possesseth. And he 16  
spake a parable unto them, saying, The ground of a  
certain rich man brought forth plentifully: and he 17  
reasoned within himself, saying, What shall I do, be-  
cause I have not where to bestow my fruits? And 18  
he said, This will I do: I will pull down my barns,  
and build greater; and there will I bestow all my  
corn and my goods. And I will say to my <sup>7</sup>soul, 19  
<sup>7</sup>Soul, thou hast much goods laid up for many years;  
take thine ease, eat, drink, be merry. But God said 20  
unto him, Thou foolish one, this night <sup>8</sup>is thy <sup>7</sup>soul  
required of thee; and the things which thou hast  
prepared, whose shall they be? So is he that layeth 21  
up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say 22  
unto you, Be not anxious for *your* <sup>9</sup>life, what ye  
shall eat; nor yet for your body, what ye shall put  
on. For the <sup>9</sup>life is more than the food, and the 23  
body than the raiment. Consider the ravens, that 24  
they sow not, neither reap; which have no store-  
chamber nor barn; and God feedeth them: of how  
much more value are ye than the birds! And which 25  
of you by being anxious can add a cubit unto his  
<sup>10</sup>stature? If then ye are not able to do even that 26

which is least, why are ye anxious concerning the  
 27 rest? Consider the lilies, how they grow: they toil  
 not, neither do they spin; yet I say unto you, Even  
 Solomon in all his glory was not arrayed like one  
 28 of these. But if God doth so clothe the grass in the  
 field, which to-day is, and to-morrow is cast into the  
 oven; how much more *shall he clothe* you, O ye of  
 29 little faith? And seek not ye what ye shall eat, and  
 what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek  
 after: but your Father knoweth that ye have need

31 of these things. Howbeit seek ye <sup>1</sup>his kingdom, and

32 these things shall be added unto you. Fear not, lit-  
 tle flock; for it is your Father's good pleasure to give

33 you the kingdom. Sell that ye have, and give alms;  
 make for yourselves purses which wax not old, a  
 treasure in the heavens that faileth not, where no

34 thief draweth near, neither moth destroyeth. For  
 where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps

36 burning; and be ye yourselves like unto men look-  
 ing for their lord, when he shall return from the

marriage feast; that, when he cometh and knock-  
 37 eth, they may straightway open unto him. Blessed

are those <sup>2</sup>servants, whom the lord when he cometh  
 shall find watching: verily I say unto you, that he

shall gird himself, and make them sit down to meat,  
 38 and shall come and serve them. And if he shall

come in the second watch, and if in the third, and  
 39 find *them* so, blessed are those *servants*. <sup>3</sup>But know

this, that if the master of the house had known in  
 what hour the thief was coming, he would have

watched, and not have left his house to be <sup>4</sup>broken  
 40 through. Be ye also ready: for in an hour that ye

think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable

42 unto us, or even unto all? And the Lord said, Who  
 then is <sup>5</sup>the faithful and wise steward, whom his lord

shall set over his household, to give them their por-  
 43 tion of food in due season? Blessed is that <sup>6</sup>ser-

vant, whom his lord when he cometh shall find so  
 44 doing. Of a truth I say unto you, that he will set

45 him over all that he hath. But if that <sup>6</sup>servant shall  
 say in his heart, My lord delayeth his coming; and

shall begin to beat the menservants and the maid-  
 servants, and to eat and drink, and to be drunken;

46 the lord of that <sup>6</sup>servant shall come in a day when  
 he expecteth not, and in an hour when he knoweth

<sup>1</sup> Many ancient au-  
 thorities read *the*  
*kingdom of God.*

<sup>2</sup> Gr. *bondservants.*

<sup>3</sup> Or, *But this ye*  
*know*

<sup>4</sup> Gr. *digged*  
*through.*

<sup>5</sup> Or, *the faithful*  
*steward, the wise*  
*man whom, &c.*

<sup>6</sup> Gr. *bondservant.*

1 Or, *severely scourge* not, and shall <sup>1</sup>cut him asunder, and appoint his por-  
<sup>him</sup> tion with the unfaithful. And that <sup>2</sup>servant, which 47  
 2 Gr. *bondservant*, knew his lord's will, and made not ready, nor did ac-  
 cording to his will, shall be beaten with many *stripes*;  
 but he that knew not, and did things worthy of 48  
*stripes*, shall be beaten with few *stripes*. And to  
 whomsoever much is given, of him shall much be  
 required: and to whom they commit much, of him  
 will they ask the more.

I came to cast fire upon the earth; and what 49  
 will I\*, if it is already kindled? But I have a bap- 50  
 tism to be baptized with; and how am I straitened  
 till it be accomplished! Think ye that I am come 51  
 to give peace in the earth? I tell you, Nay; but  
 rather division: for there shall be from henceforth 52  
 five in one house divided, three against two, and two  
 against three. They shall be divided, father against 53  
 son, and son against father; mother against daugh-  
 ter, and daughter against her mother; mother in law  
 against her daughter in law, and daughter in law  
 against her mother in law.

And he said to the multitudes also, When ye see a 54  
 cloud rising in the west, straightway ye say, There  
 cometh a shower; and so it cometh to pass. And 55  
 when *ye see* a south wind blowing, ye say, There  
 will be a <sup>3</sup>scorching heat; and it cometh to pass. Ye 56  
 3 Or, *hot wind*  
 4 Gr. *prove*. hypocrites, ye know how to <sup>4</sup>interpret the face of the  
 earth and the heaven; but how is it that ye know  
 not how to <sup>4</sup>interpret this time? And why even of 57  
 yourselves judge ye not what is right? For as thou 58  
 art going with thine adversary before the magistrate,  
 on the way give diligence to be quit of him; lest  
 haply he hale thee unto the judge, and the judge  
 shall deliver thee to the <sup>5</sup>officer, and the <sup>5</sup>officer shall  
 5 Gr. *exactor*. cast thee into prison. I say unto thee, Thou shalt 59  
 by no means come out thence, till thou have paid  
 the very last mite.

Now there were some present at that very season 13  
 which told him of the Galilæans, whose blood Pilate  
 had mingled with their sacrifices. And he answer- 2  
 ed and said unto them, Think ye that these Galilæans  
 were sinners above all the Galilæans, because  
 they have suffered these things? I tell you, Nay: 3  
 but, except ye repent, ye shall all in like manner  
 perish. Or those eighteen, upon whom the tower in 4

\* For "what will I" etc. read "what do I desire" (with the marg.  
 Or, *how I would that it were already kindled!*) —Am. Com.

Siloam fell, and killed them, think ye that they were  
 1 offenders above all the men that dwell in Jerusa- 1 Gr. *debtors*.

5 lem? I tell you, Nay: but, except ye repent, ye shall  
 all likewise perish.

6 And he spake this parable; A certain man had a  
 7 fig tree planted in his vineyard; and he came seek-  
 7 ing fruit thereon, and found none. And he said  
 unto the vinedresser, Behold, these three years I come  
 seeking fruit on this fig tree, and find none: cut it  
 8 down; why doth it also cumber the ground? And  
 he answering saith unto him, Lord, let it alone this  
 9 year also, till I shall dig about it, and dung it: and  
 if it bear fruit thenceforth, *well*; but if not, thou  
 shalt cut it down.

10 And he was teaching in one of the synagogues on  
 11 the sabbath day. And behold, a woman which had  
 a spirit of infirmity eighteen years; and she was  
 bowed together, and could in no wise lift herself up.

12 And when Jesus saw her, he called her, and said to  
 her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately  
 14 she was made straight, and glorified God. And the  
 ruler of the synagogue, being moved with indigna-

tion because Jesus had healed on the sabbath, an-  
 swered and said to the multitude, There are six days  
 in which men ought to work: in them therefore  
 come and be healed, and not on the day of the sab-  
 15 bath. But the Lord answered him, and said, Ye  
 hypocrites, doth not each one of you on the sabbath  
 loose his ox or his ass from the <sup>2</sup>stall, and lead him

16 away to watering? And ought not this woman, be-  
 2 Gr. *manger*.  
 ing a daughter of Abraham, whom Satan had bound,

lo, *these* eighteen years, to have been loosed from  
 17 this bond on the day of the sabbath? And as he  
 said these things, all his adversaries were put to

shame: and all the multitude rejoiced for all the  
 glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of  
 19 God like? and whereunto shall I liken it? It is like

unto a grain of mustard seed, which a man took, and  
 cast into his own garden; and it grew, and became  
 a tree; and the birds of the heaven lodged in the  
 20 branches thereof. And again he said, Whereunto

21 shall I liken the kingdom of God? It is like unto  
 leaven, which a woman took and hid in three <sup>3</sup>meas-  
 ures of meal, till it was all leavened.

22 And he went on his way through cities and vil-  
 lages, teaching, and journeying on unto Jerusalem.

<sup>3</sup> See marginal note  
 on Matt. xiii. 33.



And one said unto him, Lord, are they few that be 23  
 saved? And he said unto them, Strive to enter in 24  
 by the narrow door: for many, I say unto you,  
 1 Or, *able, when* shall seek to enter in, and shall not be <sup>once</sup> able. When 25  
 once the master of the house is risen up, and hath  
 shut to the door, and ye begin to stand without, and  
 to knock at the door, saying, Lord, open to us; and  
 he shall answer and say to you, I know you not  
 whence ye are; then shall ye begin to say, We did 26  
 eat and drink in thy presence, and thou didst teach  
 in our streets; and he shall say, I tell you, I know 27  
 not whence ye are; depart from me, all ye workers  
 of iniquity. There shall be the weeping and gnash- 28  
 ing of teeth, when ye shall see Abraham, and Isaac,  
 and Jacob, and all the prophets, in the kingdom of  
 God, and yourselves cast forth without. And they 29  
 shall come from the east and west, and from the  
 north and south, and shall <sup>2</sup>sit down in the kingdom  
 of God. And behold, there are last which shall be 30  
 first, and there are first which shall be last.

2 Gr. *recline*.

3 Gr. *demons*.

In that very hour there came certain Pharisees, 31  
 saying to him, Get thee out, and go hence: for Herod  
 would fain kill thee. And he said unto them, Go 32  
 and say to that fox, Behold, I cast out <sup>3</sup>devils and  
 perform cures to-day and to-morrow, and the third  
 day I am perfected\*. Howbeit I must go on my 33  
 way to-day and to-morrow and the day following:  
 for it cannot be that a prophet perish out of Jerusa-  
 lem. O Jerusalem, Jerusalem, which killeth the 34  
 prophets, and stoneth them that are sent unto her!  
 how often would I have gathered thy children to-  
 gether, even as a hen *gathereth* her own brood under  
 her wings, and ye would not! Behold, your house 35  
 is left unto you *desolate*: and I say unto you, Ye  
 shall not see me, until ye shall say, Blessed *is* he that  
 cometh in the name of the Lord.

And it came to pass, when he went into the house 14  
 of one of the rulers of the Pharisees on a sabbath  
 to eat bread, that they were watching him. And 2  
 behold, there was before him a certain man which  
 had the dropsy. And Jesus answering spake unto 3  
 the lawyers and Pharisees, saying, Is it lawful to heal  
 on the sabbath, or not? But they held their peace. 4  
 And he took him, and healed him, and let him go.

Many ancient au-  
 thorities read a  
 son. See ch. xiii.  
 15.

And he said unto them, Which of you shall have 5  
 an ass or an ox fallen into a well, and will not

\* "I am perfected" add marg. Or, *I end my course* —Am. Com.

6 straightway draw him up on a sabbath day? And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the  
8 chief seats; saying unto them, When thou art bidden of any man to a marriage feast, <sup>1</sup>sit not down in the chief seat; lest haply a more honourable man  
9 than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take  
10 the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and  
13 a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the  
14 blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he  
16 that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper;  
17 and he bade many: and he sent forth his <sup>2</sup>servant at supper time to say to them that were bidden, Come;  
18 for *all* things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out  
19 and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go  
20 to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I  
21 cannot come. And the <sup>2</sup>servant came, and told his lord these things. Then the master of the house being angry said to his <sup>2</sup>servant, Go out quickly into the streets and lanes of the city, and bring in hither  
22 the poor and maimed and blind and lame. And the <sup>2</sup>servant said, Lord, what thou didst command  
23 is done, and yet there is room. And the lord said unto the <sup>2</sup>servant, Go out into the highways and hedges, and constrain *them* to come in, that my house

may be filled. For I say unto you, that none of those 24 men which were bidden shall taste of my supper.

Now there went with him great multitudes: and he 25 turned, and said unto them, If any man cometh unto 26 me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whoso- 27 ever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring 28 to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and 29 is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not 30 able to finish. Or what king, as he goeth to encoun- 31 ter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thou- 32 sand? Or else, while the other is yet a great way off, 32 he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that 33 renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt 34 have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* 35 cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sinners were drawing 15 near unto him for to hear him. And both the Phar- 2 isees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake unto them this parable, saying, What 3 man of you, having a hundred sheep, and having lost 4 one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth 5 it on his shoulders, rejoicing. And when he cometh 6 home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, 7 that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten 'pieces of silver, if she 8 lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And 9 when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, 10

<sup>1</sup> Gr. *drachma*, a coin worth about eight pence.

- I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 11 And he said, A certain man had two sons: and  
 12 the younger of them said to his father, Father, give  
 me the portion of <sup>1</sup>thy substance that falleth to me. <sup>1</sup> Gr. *the*.
- 13 And he divided unto them his living. And not many  
 days after the younger son gathered all together, and  
 took his journey into a far country; and there he  
 14 wasted his substance with riotous living. And when  
 he had spent all, there arose a mighty famine in that  
 15 country; and he began to be in want. And he went  
 and joined himself to one of the citizens of that  
 country; and he sent him into his fields to feed swine.
- 16 And he would fain have been filled\* with <sup>2</sup>the husks  
 that the swine did eat: and no man gave unto him. <sup>2</sup> Gr. *the pods of the carob tree*.
- 17 But when he came to himself he said, How many  
 hired servants of my father's have bread enough and  
 18 to spare, and I perish here with hunger! I will arise  
 and go to my father, and will say unto him, Father, I  
 19 have sinned against heaven, and in thy sight: I am  
 no more worthy to be called thy son: make me as one  
 20 of thy hired servants. And he arose, and came to his  
 father. But while he was yet afar off, his father  
 saw him, and was moved with compassion, and ran,  
 21 and fell on his neck, and <sup>3</sup>kissed him. And the son  
 said unto him, Father, I have sinned against heaven,  
 and in thy sight: I am no more worthy to be called  
 22 thy son<sup>4</sup>. But the father said to his <sup>5</sup>servants, Bring  
 forth quickly the best robe, and put it on him; and  
 23 put a ring on his hand, and shoes on his feet: and  
 bring the fatted calf, *and* kill it, and let us eat, and  
 24 make merry: for this my son was dead, and is alive  
 again; he was lost, and is found. And they began to  
 25 be merry. Now his elder son was in the field: and  
 as he came and drew nigh to the house, he heard  
 26 music and dancing. And he called to him one of the  
<sup>5</sup>servants, and inquired what these things might be.
- 27 And he said unto him, Thy brother is come; and thy  
 father hath killed the fatted calf, because he hath re-  
 28 ceived him safe and sound. But he was angry, and  
 would not go in: and his father came out, and in-  
 29 treated him. But he answered and said to his father,  
 Lo, these many years do I serve thee, and I never  
 transgressed a commandment of thine: and *yet* thou  
 never gavest me a kid, that I might make merry with

\* For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled*).—Am. Com.

1 Gr. *Child*.

my friends: but when this thy son came, which hath 30  
devoured thy living with harlots, thou killedst for  
him the fatted calf. And he said unto him, 'Son, 31  
thou art ever with me, and all that is mine is thine.  
But it was meet to make merry and be glad: for this 32  
thy brother was dead, and is alive *again*; and *was*  
lost, and is found.

And he said also unto the disciples, There was a 16  
certain rich man, which had a steward; and the same  
was accused unto him that he was wasting his goods.  
And he called him, and said unto him, What is this 2  
that I hear of thee? render the account of thy stew-  
ardship; for thou canst be no longer steward. And 3  
the steward said within himself, What shall I do, see-  
ing that my lord taketh away the stewardship from  
me? I have not strength to dig; to beg I am ashamed.  
I am resolved what to do, that, when I am put out of the 4  
stewardship, they may receive me into their houses.  
And calling to him each one of his lord's debtors, he 5  
said to the first, How much owest thou unto my lord?  
And he said, A hundred <sup>2</sup>measures of oil. And he 6  
said unto him, Take thy <sup>3</sup>bond, and sit down quickly  
and write fifty. Then said he to another, And how 7  
much owest thou? And he said, A hundred <sup>4</sup>meas-  
ures of wheat. He saith unto him, Take thy <sup>3</sup>bond,  
and write fourscore. And his lord commended <sup>5</sup>the 8  
unrighteous steward because he had done wisely: for  
the sons of this <sup>6</sup>world are for their own generation  
wiser than the sons of the light. And I say unto 9  
you, Make to yourselves friends <sup>7</sup>by means of the  
mammon of unrighteousness; that, when it shall fail,  
they may receive you into the eternal tabernacles.  
He that is faithful in a very little is faithful also in 10  
much: and he that is unrighteous in a very little is  
unrighteous also in much. If therefore ye have not 11  
been faithful in the unrighteous mammon, who will  
commit to your trust the true *riches*? And if ye 12  
have not been faithful in that which is another's,  
who will give you that which is your <sup>8</sup>own? No 13  
<sup>9</sup>servant can serve two masters: for either he will  
hate the one, and love the other; or else he will hold  
to one, and despise the other. Ye cannot serve God  
and mammon.

2 Gr. *baths*, the bath  
being a Hebrew  
measure. See  
Ezek. xlv. 10, 11,  
14.

3 Gr. *writings*.

4 Gr. *cors*, the cor  
being a Hebrew  
measure. See  
Ezek. xlv. 14.

5 Gr. *the steward of  
unrighteousness*.

6 Or, *age*

7 Gr. *out of*.

8 Some ancient au-  
thorities read *our  
own*.

9 Gr. *household-ser-  
vant*.

And the Pharisees, who were lovers of money, 14  
heard all these things; and they scoffed at him. And 15  
he said unto them, Ye are they that justify yourselves  
in the sight of men; but God knoweth your hearts:  
for that which is exalted among men is an abomina-



16 tion in the sight of God. The law and the prophets  
*were* until John: from that time the gospel of the  
 kingdom of God is preached, and every man entereth  
 17 violently into it. But it is easier for heaven and  
 earth to pass away, than for one tittle of the law to  
 18 fall. Every one that putteth away his wife, and  
 marieth another, committeth adultery: and he that  
 marieth one that is put away from a husband com-  
 mitteth adultery.

19 Now there was a certain rich man, and he was  
 clothed in purple and fine linen, <sup>1</sup>faring sumptuously  
 20 every day: and a certain beggar named Lazarus was  
 21 laid at his gate, full of sores, and desiring to be fed  
 with the *crumbs* that fell from the rich man's table;  
 22 yea, even the dogs came and licked his sores. And  
 it came to pass, that the beggar died, and that he was  
 carried away by the angels into Abraham's bosom:  
 23 and the rich man also died, and was buried. And in  
 Hades he lifted up his eyes, being in torments, and  
 seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy  
 on me, and send Lazarus, that he may dip the tip of  
 his finger in water, and cool my tongue; for I am  
 25 in anguish in this flame. But Abraham said, <sup>2</sup>Son, <sup>2</sup>Gr. Child.  
 remember that thou in thy lifetime receivedst thy  
 good things, and Lazarus in like manner evil things:  
 but now here he is comforted, and thou art in an-  
 26 guish. And <sup>3</sup>beside all this, between us and you <sup>3</sup>Or, in all these  
 there is a great gulf fixed, that they which would  
 pass from hence to you may not be able, and that  
 27 none may cross over from thence to us. And he said,  
 I pray thee therefore, father, that thou wouldest send  
 28 him to my father's house; for I have five brethren;  
 that he may testify unto them, lest they also come  
 29 into this place of torment. But Abraham saith,  
 They have Moses and the prophets; let them hear

30 them. And he said, Nay, father Abraham: but if  
 31 one go to them from the dead, they will repent. And  
 he said unto him, If they hear not Moses and the  
 prophets, neither will they be persuaded, if one rise  
 from the dead.

17 And he said unto his disciples, It is impossible  
 but that occasions of stumbling should come: but  
 2 woe unto him, through whom they come! It were  
 well for him if a millstone were hanged about his  
 neck, and he were thrown into the sea, rather than  
 that he should cause one of these little ones to stum-  
 3 ble. Take heed to yourselves: if thy brother sin, re-

<sup>1</sup> Or, living in mirth  
 and splendour ev-  
 ery day

<sup>2</sup> Gr. Child.

<sup>3</sup> Or, in all these  
 things

buke him; and if he repent, forgive him. And if 4  
he sin against thee seven times in the day, and seven  
times turn again to thee, saying, I repent; thou shalt  
forgive him.

And the apostles said unto the Lord, Increase our 5  
faith. And the Lord said, If ye have faith\* as a 6  
grain of mustard seed, ye would say unto this sycam-  
ine tree, Be thou rooted up, and be thou planted  
in the sea; and it would have obeyed you. But 7  
1 Gr. *bondservant*, who is there of you, having a 'servant plowing or  
keeping sheep, that will say unto him, when he is  
come in from the field, Come straightway and sit  
down to meat; and will not rather say unto him, 8  
Make ready wherewith I may sup, and gird thy-  
self, and serve me, till I have eaten and drunken;  
and afterward thou shalt eat and drink? Doth he 9  
thank the 'servant because he did the things that  
were commanded? Even so ye also, when ye shall 10  
have done all the things that are commanded you,  
say, We are unprofitable 'servants; we have done  
that which it was our duty to do.

And it came to pass, <sup>3</sup>as they were on the way to 11  
Jerusalem, that he was passing <sup>4</sup>through the midst  
of† Samaria and Galilee. And as he entered into a 12  
certain village, there met him ten men that were  
lepers, which stood afar off: and they lifted up their 13  
voices, saying, Jesus, Master, have mercy on us. And 14  
when he saw them, he said unto them, Go and shew  
yourselves unto the priests. And it came to pass, as  
they went, they were cleansed. And one of them, 15  
when he saw that he was healed, turned back, with a  
loud voice glorifying God; and he fell upon his face 16  
at his feet, giving him thanks: and he was a Samari-  
tan. And Jesus answering said, Were not the ten 17  
cleansed? but where are the nine? <sup>5</sup>Were there 18  
none found that returned to give glory to God, save  
this <sup>6</sup>'stranger? And he said unto him, Arise, and go 19  
thy way: thy faith hath <sup>7</sup>made thee whole.

And being asked by the Pharisees, when the king- 20  
dom of God cometh, he answered them and said, The  
kingdom of God cometh not with observation: neither 21  
shall they say, Lo, here! or, There! for lo, the king-  
dom of God is <sup>8</sup>within you.

\* Read "If ye had faith" etc. and "it would obey you."—*Am. Com.*

† For "through the midst of" read "along the borders of" and substitute the present text for marg.<sup>4</sup>—*Am. Com.*

1 Gr. *bondservant*.

2 Gr. *bondservants*.

3 Or, *as he was*

4 Or, *between*

5 Or, *There were none found . . . save this stranger.*

6 Or, *alien*

7 Or, *saved thee*

8 Or, *in the midst of you*

22 And he said unto the disciples, The days will come,  
 23 when ye shall desire to see one of the days of the Son  
 23 of man, and ye shall not see it. And they shall say  
 to you, Lo, there! Lo, here! go not away, nor follow  
 24 after *them*: for as the lightning, when it lighteneth  
 out of the one part under the heaven, shineth unto  
 the other part under heaven; so shall the Son of man  
 25 be <sup>1</sup>in his day. But first must he suffer many things  
 26 and be rejected of this generation. And as it came  
 to pass in the days of Noah, even so shall it be also  
 27 in the days of the Son of man. They ate, they drank,  
 they married, they were given in marriage, until the  
 day that Noah entered into the ark, and the flood  
 28 came, and destroyed them all. Likewise even as it  
 came to pass in the days of Lot; they ate, they drank,  
 they bought, they sold, they planted, they builded;  
 29 but in the day that Lot went out from Sodom it  
 rained fire and brimstone from heaven, and destroyed  
 30 them all: after the same manner shall it be in the day  
 31 that the Son of man is revealed. In that day, he  
 which shall be on the housetop, and his goods in the  
 house, let him not go down to take them away: and  
 let him that is in the field likewise not return back.  
 32 Remember Lot's wife. Whosoever shall seek to gain  
 33 his <sup>2</sup>life shall lose it: but whosoever shall lose *his* <sup>2</sup>life  
 34 shall <sup>3</sup>preserve it. I say unto you, In that night there  
 shall be two men on one bed; the one shall be taken,  
 35 and the other shall be left. There shall be two wom-  
 en grinding together; the one shall be taken, and  
 37 the other shall be left.<sup>4</sup> And they answering say  
 unto him, Where, Lord? And he said unto them,  
 Where the body *is*, thither will the <sup>5</sup>eagles also be  
 gathered together.

<sup>1</sup> Some ancient au-  
 thorities omit *in*  
*his day*.

<sup>2</sup> Or, *soul*  
<sup>3</sup> Gr *save it alive*.

<sup>4</sup> Some ancient au-  
 thorities add ver.  
 36 *There shall be*  
*two men in the*  
*field; the one shall*  
*be taken, and the*  
*other shall be left.*  
<sup>5</sup> Or, *vultures*

18 And he spake a parable unto them to the end that  
 2 they ought always to pray, and not to faint; saying,  
 There was in a city a judge, which feared not God,  
 3 and regarded not man: and there was a widow in  
 that city; and she came oft unto him, saying, <sup>6</sup>Avenge  
 4 me of mine adversary. And he would not for a  
 while: but afterward he said within himself, Though  
 5 I fear not God, nor regard man; yet because this  
 widow troubleth me, I will avenge her, lest she  
 6 <sup>7</sup>wear me\* out by her continual coming. And the  
 Lord said, Hear what <sup>8</sup>the unrighteous judge saith.  
 7 And shall not God avenge his elect, which cry to

<sup>6</sup> Or, *Do me justice*  
*of*; and so in ver.  
 5, 7, 8.

<sup>7</sup> Gr. *bruise*.  
<sup>8</sup> Gr. *the judge of*  
*unrighteousness*.

\* "lest she wear me" etc. add marg. Or, *lest at last by her coming*  
*she wear me out* —Am. Com.

him day and night, and he\* is long suffering over them? I say unto you, that he will avenge them 8 speedily. Howbeit when the Son of man cometh, shall he find <sup>1</sup>faith on the earth?

1 Or, the faith

And he spake also this parable unto certain which 9 trusted in themselves that they were righteous, and set <sup>2</sup>all others at nought: Two men went up into 10 the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus 11 with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give 12 tithes of all that I get. But the publican, stand- 13 ing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, <sup>3</sup>be merciful to me <sup>4</sup>a sinner. I say unto you, This man 14 went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

2 Gr. the rest.

3 Or, be propitiated

4 Or, the sinner

And they brought unto him also their babes, that 15 he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto 16 him, saying, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall 17 not receive the kingdom of God as a little child, he shall in no wise enter therein.

5 Or, Teacher

And a certain ruler asked him, saying, Good <sup>5</sup>Mas- 18 ter, what shall I do to inherit eternal life? And 19 Jesus said unto him, Why callest thou me good? none is good, save one, *even* God. Thou knowest 20 the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these 21 things have I observed from my youth up. And 22 when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distrib- 23 ute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard 24 these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him said, How 25 hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to 26 enter in through a needle's eye, than for a rich man

\* For "and he" etc. read "and yet he" etc. with the marg. Or, and is he slow to punish on their behalf?—Am. Com.

- 26 to enter into the kingdom of God. And they that  
 27 heard it said, Then who can be saved? But he  
 said, The things which are impossible with men are  
 28 possible with God. And Peter said, Lo, we have  
 29 left <sup>1</sup>our own, and followed thee. And he said unto <sup>1</sup> *Cr, our own*  
 them, Verily I say unto you, There is no man that  
 hath left house, or wife, or brethren, or parents, or  
 30 children, for the kingdom of God's sake, who shall  
 not receive manifold more in this time, and in the  
<sup>2</sup>world to come eternal life. <sup>2</sup> *Or, age*
- 31 And he took unto him the twelve, and said unto  
 them, Behold, we go up to Jerusalem, and all the  
 things that are written <sup>3</sup>by the prophets shall be ac- <sup>3</sup> *Or, through*  
 32 complished unto the Son of man. For he shall be  
 delivered up unto the Gentiles, and shall be mocked,  
 33 and shamefully entreated, and spit upon: and they  
 shall scourge and kill him: and the third day he  
 34 shall rise again. And they understood none of  
 these things; and this saying was hid from them,  
 and they perceived not the things that were said.
- 35 And it came to pass, as he drew nigh unto Jeri-  
 cho, a certain blind man sat by the way side beg-  
 36 ging: and hearing a multitude going by, he inquired  
 37 what this meant. And they told him, that Jesus of  
 38 Nazareth passeth by. And he cried, saying, Jesus,  
 39 thou son of David, have mercy on me. And they  
 that went before rebuked him, that he should hold  
 his peace: but he cried out the more a great deal,  
 40 Thou son of David, have mercy on me. And Jesus  
 stood, and commanded him to be brought unto him:  
 41 and when he was come near, he asked him, What  
 wilt thou that I should do unto thee? And he said,  
 42 Lord, that I may receive my sight. And Jesus said  
 unto him, Receive thy sight: thy faith hath <sup>4</sup>made <sup>4</sup> *Or, saved thee*  
 43 thee whole. And immediately he received his sight,  
 and followed him, glorifying God: and all the peo-  
 ple, when they saw it, gave praise unto God.
- 19 And he entered and was passing through Jeri-  
 2 cho. And behold, a man called by name Zacchæ-  
 us; and he was a chief publican, and he was rich.  
 3 And he sought to see Jesus who he was; and could  
 not for the crowd, because he was little of stature.  
 4 And he ran on before, and climbed up into a syco-  
 more tree to see him: for he was to pass that way.  
 5 And when Jesus came to the place, he looked up,  
 and said unto him, Zacchæus, make haste, and come  
 6 down; for to-day I must abide at thy house. And  
 he made haste, and came down, and received him



joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A

1 Gr. *bondservants*. certain nobleman went into a far country, to receive

2 *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8. for himself a kingdom, and to return. And he called ten <sup>1</sup>servants of his, and gave them ten <sup>2</sup>pounds, and said unto them, Trade ye *herewith* till I come.

But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these <sup>1</sup>servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good <sup>3</sup>servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy

3 Gr. *bondservant*. pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And <sup>4</sup>another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of

4 Gr. *the other*. thine own mouth will I judge thee, thou wicked <sup>3</sup>servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not

5 Or, *I should have gone and required* my money into the bank, and <sup>5</sup>I at my coming should have required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not,

even that which he hath shall be taken away from  
 27 him. Howbeit these mine enemies, which would  
 not that I should reign over them, bring hither, and  
 slay them before me.  
 28 And when he had thus spoken, he went on before,  
 going up to Jerusalem.  
 29 And it came to pass, when he drew nigh unto  
 Bethphage and Bethany, at the mount that is called  
*the mount of Olives\**, he sent two of the disciples,  
 30 saying, Go your way into the village over against  
*you*; in the which as ye enter ye shall find a colt tied,  
 whereon no man ever yet sat: loose him, and bring  
 31 him. And if any one ask you, Why do ye loose  
 him? thus shall ye say, The Lord hath need of him.  
 32 And they that were sent went away, and found even  
 33 as he had said unto them. And as they were loosing  
 the colt, the owners thereof said unto them, Why  
 34 loose ye the colt? And they said, The Lord hath  
 35 need of him. And they brought him to Jesus: and  
 they threw their garments upon the colt, and set  
 36 Jesus thereon. And as he went, they spread their  
 37 garments in the way. And as he was now drawing  
 nigh, *even* at the descent of the mount of Olives, the  
 whole multitude of the disciples began to rejoice  
 and praise God with a loud voice for all the *'mighty* <sup>1 Gr. *powera*.</sup>  
 38 works which they had seen; saying, Blessed is the  
 King that cometh in the name of the Lord: peace  
 39 in heaven, and glory in the highest. And some of  
 the Pharisees from the multitude said unto him,  
 40 *Master*, rebuke thy disciples. And he answered <sup>2 Or, *Teacher*</sup>  
 and said, I tell you that, if these shall hold their  
 peace, the stones will cry out.  
 41 And when he drew nigh, he saw the city and wept  
 42 over it, saying, *3 If thou hadst known in this day†, 3 Or, O that thou*  
 even thou, the things which belong unto peace‡! but *hadst known*  
 43 now they are hid from thine eyes. For the days  
 shall come upon thee, when thine enemies shall cast  
 up a *4 bank* about thee, and compass thee round, and <sup>4 Gr. *palisade*.</sup>  
 44 keep thee in on every side, and shall dash thee to  
 the ground, and thy children within thee; and they  
 shall not leave in thee one stone upon another; be-  
 cause thou knewest not the time of thy visitation.

\* For "*the mount of Olives*" read "*Olivet*" So in xxi. 37; see Acts i. 12.—*Am. Com.*

† "*day*" add marg. Some ancient authorities read *thy day*.—*Am. Com.*

‡ "*peace*" add marg. Some ancient authorities read *thy peace*.—*Am. Com.*

And he entered into the temple, and began to cast 45  
out them that sold, saying unto them, It is written, 46  
And my house shall be a house of prayer: but ye  
have made it a den of robbers.

And he was teaching daily in the temple. But 47  
the chief priests and the scribes and the principal  
men of the people sought to destroy him: and they 48  
could not find what they might do; for the people  
all hung upon him, listening.

And it came to pass, on one of the days, as he 20  
was teaching the people in the temple, and preach-  
ing the gospel, there came upon him the chief priests  
and the scribes with the elders; and they spake, say- 2  
ing unto him, Tell us: By what authority doest thou  
these things? or who is he that gave thee this au-  
thority? And he answered and said unto them, I 3  
also will ask you a 'question; and tell me: The 4  
baptism of John, was it from heaven, or from men?  
And they reasoned with themselves, saying, If we 5  
shall say, From heaven; he will say, Why did ye not  
believe him? But if we shall say, From men; all 6  
the people will stone us: for they be persuaded that  
John was a prophet. And they answered, that they 7  
knew not whence *it was*. And Jesus said unto 8  
them, Neither tell I you by what authority I do  
these things.

And he began to speak unto the people this par- 9  
able: A man planted a vineyard, and let it out  
to husbandmen, and went into another country for  
a long time. And at the season he sent unto the 10  
husbandmen a 'servant, that they should give him  
of the fruit of the vineyard: but the husbandmen  
beat him, and sent him away empty. And he sent 11  
yet another 'servant: and him also they beat, and  
handled him shamefully, and sent him away empty.  
And he sent yet a third: and him also they wound- 12  
ed, and cast him forth. And the lord of the vine- 13  
yard said, What shall I do? I will send my beloved  
son: it may be they will reverence him. But when 14  
the husbandmen saw him, they reasoned one with  
another, saying; This is the heir: let us kill him,  
that the inheritance may be ours. And they cast 15  
him forth out of the vineyard, and killed him.  
What therefore will the lord of the vineyard do  
unto them? He will come and destroy these hus- 16  
bandmen, and will give the vineyard unto others.  
And when they heard it, they said, 'God forbid.  
But he looked upon them, and said, What then is 17  
this that is written,

1 Gr. *word*.

2 Gr. *bondservant*.

3 Gr. *Be it not so*.

The stone which the builders rejected,  
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this  
20 parable against them. And they watched him, and sent forth spies, which feigned themselves to be

righteous, that they might take hold of his speech, so as to deliver him up to the rule\* and to the au-

21 thority of the governor. And they asked him, saying, 'Master, we know that thou sayest and teach- 1 Or, Teacher  
est rightly, and acceptest not the person *of any*, but

22 of a truth teachest the way of God: Is it lawful for  
23 us to give tribute unto Cæsar, or not? But he per-

24 ceived their craftiness, and said unto them, Shew 2 See marginal note  
me a <sup>2</sup>penny. Whose image and superscription on Matt. xviii.  
25 hath it? And they said, Cæsar's. And he said 28.

unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and

28 they asked him, saying, 'Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife,

29 and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife,

30 and died childless; and the second; and the third  
31 took her; and likewise the seven also left no chil-

32 dren, and died. Afterward the woman also died.

33 In the resurrection therefore whose wife of them  
34 shall she be? for the seven had her to wife. And Jesus said unto them, The sons of this <sup>3</sup>world mar-

35 ry, and are given in marriage: but they that are ac- 3 Or, age  
counted worthy to attain to that <sup>3</sup>world, and the res-

36urrection from the dead, neither marry, nor are  
37 given in marriage: for neither can they die any

more: for they are equal unto the angels; and are  
37 sons of God, being sons of the resurrection. But that the dead are raised, even Moses shewed, in the  
*place concerning the Bush, when he calleth the Lord*

\* "rule" add marg. Or, *ruling power* — Am. Com.

<sup>1</sup> Or, *Teacher*

the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, 38 but of the living: for all live unto him. And cer- 39 tain of the scribes answering said, <sup>1</sup>Master, thou hast well said. For they durst not any more ask 40 him any question.

And he said unto them, How say they that the 41 Christ is David's son? For David himself saith in 42 the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy 43 feet.

David therefore calleth him Lord, and how is he his 44 son?

And in the hearing of all the people he said unto 45 his disciples, Beware of the scribes, which desire to 46 walk in long robes, and love salutations in the mar- ketplaces, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, 47 and for a pretence make long prayers: these shall receive greater condemnation.

<sup>2</sup> Or, *and saw them that ... treasury, and they were rich.*

And he looked up, <sup>2</sup>and saw the rich men that 21 were casting their gifts into the treasury. And he 2 saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, 3 This poor widow cast in more than they all: for all 4 these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

And as some spake of the temple, how it was 5 adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will 6 come, in which there shall not be left here one stone upon another, that shall not be thrown down. And 7 they asked him, saying, <sup>1</sup>Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass? And he 8 said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. And when 9 ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

Then said he unto them, Nation shall rise against 10 nation, and kingdom against kingdom: and there 11 shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors



- 12 and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, <sup>1</sup> bringing you before kings and govern- <sup>1</sup> *Gr. you being brought.*
- 13 ors for my name's sake. It shall turn unto you for 14 a testimony. Settle it therefore in your hearts, not 15 to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.
- 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you 17 <sup>2</sup> shall they cause to be put to death. And ye shall <sup>2</sup> *Or, shall they put to death*
- 18 be hated of all men for my name's sake. And not 19 a hair of your head shall perish. In your patience ye shall win your <sup>3</sup> souls. <sup>3</sup> *Or, lives*
- 20 But when ye see Jerusalem compassed with armies, 21 then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter there- 22 in. For these are days of vengeance, that all things 23 which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon 24 the <sup>4</sup> land, and wrath unto this people. And they <sup>4</sup> *Or, earth*
- shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the 25 Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the 26 sea and the billows; men <sup>5</sup> fainting for fear, and for expectation of the things which are coming on <sup>6</sup> the <sup>5</sup> *Or, expiring* world: for the powers of the heavens shall be sha- <sup>6</sup> *Gr. the inhabited earth.*
- 27 ken. And then shall they see the Son of man coming 28 in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
- 29 And he spake to them a parable: Behold the fig 30 tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.

But take heed to yourselves, lest haply your hearts 34  
be overcharged with surfeiting, and drunkenness,  
and cares of this life, and that day come on you  
suddenly as a snare: for so shall it come upon all 35  
them that dwell on the face of all the earth. But 36  
watch ye at every season, making supplication, that  
ye may prevail to escape all these things that shall  
come to pass, and to stand before the Son of man.

And every day he was teaching in the temple; and 37  
every night he went out, and lodged in the mount  
that is called *the mount* of Olives. And all the peo- 38  
ple came early in the morning to him in the temple,  
to hear him.

Now the feast of unleavened bread drew nigh, 22  
which is called the Passover. And the chief priests 2  
and the scribes sought how they might put him to  
death; for they feared the people.

And Satan entered into Judas who was called 3  
Iscariot, being of the number of the twelve. And 4  
he went away, and communed with the chief priests  
and captains, how he might deliver him unto them.  
And they were glad, and covenanted to give him 5  
money. And he consented, and sought opportunity 6  
to deliver him unto them <sup>1</sup>in the absence of the mul-  
titude.

<sup>1</sup> Or, without mul-

And the day of unleavened bread came, on which 7  
the passover must be sacrificed. And he sent Peter 8  
and John, saying, Go and make ready for us the  
passover, that we may eat. And they said unto him, 9  
Where wilt thou that we make ready? And he said 10  
unto them, Behold, when ye are entered into the  
city, there shall meet you a man bearing a pitcher of  
water; follow him into the house whereinto he go-  
eth. And ye shall say unto the goodman of the 11  
house, The <sup>2</sup>Master saith unto thee, Where is the  
guest-chamber, where I shall eat the passover with  
my disciples? And he will shew you a large upper 12  
room furnished: there make ready. And they went, 13  
and found as he had said unto them: and they made  
ready the passover.

<sup>2</sup> Or, Teacher

And when the hour was come, he sat down, and 14  
the apostles with him. And he said unto them, With 15  
desire I have desired to eat this passover with you  
before I suffer: for I say unto you, I will not eat it, 16  
until it be fulfilled in the kingdom of God. And he 17  
received a cup, and when he had given thanks, he  
said, Take this, and divide it among yourselves: for 18  
I say unto you, I will not drink from henceforth of

- the fruit of the vine, until the kingdom of God shall  
 19 come. And he took <sup>1</sup>bread, and when he had given  
 thanks, he brake it, and gave to them, saying, This is  
 my body <sup>2</sup>which is given for you: this do in remem-  
 20 brance of me. And the cup in like manner after  
 supper, saying, This cup is the new <sup>3</sup>covenant in my  
 21 blood, *even* that which is poured out for you. But  
 behold, the hand of him that betrayeth me is with  
 22 me on the table. For the Son of man indeed goeth,  
 as it hath been determined: but woe unto that man  
 23 through whom he is betrayed! And they began to  
 question among themselves, which of them it was  
 that should do this thing.
- 24 And there arose also a contention among them,  
 25 which of them is accounted\* to be <sup>4</sup>greatest. And  
 he said unto them, The kings of the Gentiles have  
 lordship over them; and they that have authority  
 26 over them are called Benefactors. But ye *shall* not be  
 so: but he that is the greater among you, let him  
 become as the younger; and he that is chief, as he  
 27 that doth serve. For whether is greater, he that  
<sup>5</sup>sitteth at meat, or he that serveth? is not he that  
<sup>5</sup>sitteth at meat? but I am in the midst of you as he  
 28 that serveth. But ye are they which have continued  
 29 with me in my temptations; and <sup>6</sup>I appoint unto you a  
 30 kingdom, even as my Father appointed unto me, that  
 ye may eat and drink at my table in my kingdom;  
 and ye shall sit on thrones judging the twelve tribes  
 31 of Israel. Simon, Simon, behold, Satan <sup>7</sup>asked to  
 32 have you, that he might sift you as wheat: but I made  
 supplication for thee, that thy faith fail not: and do  
 thou, when once thou hast turned again, stablish thy  
 33 brethren. And he said unto him, Lord, with thee I  
 34 am ready to go both to prison and to death. And he  
 said, I tell thee, Peter, the cock shall not crow this  
 day, until thou shalt thrice deny that thou knowest  
 me.
- 35 And he said unto them, When I sent you forth  
 without purse, and wallet, and shoes, lacked ye any  
 36 thing? And they said, Nothing. And he said unto  
 them, But now, he that hath a purse, let him take it,  
 and likewise a wallet: <sup>8</sup>and he that hath none, let  
 37 him sell his cloke, and buy a sword. For I say unto  
 you, that this which is written must be fulfilled in  
 me, And he was reckoned with transgressors: for  
 38 that which concerneth me hath <sup>9</sup>fulfilment. And

<sup>1</sup> Or, a loaf<sup>2</sup> Some ancient authorities omit which is given for you . . . which is poured out for you.<sup>3</sup> Or, testament<sup>4</sup> Gr. greater.<sup>5</sup> Gr. reclineth.<sup>6</sup> Or, I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, &c.<sup>7</sup> Or, obtained you by asking<sup>8</sup> Or, and he that hath no sword, let him sell his cloke, and buy one.<sup>9</sup> Gr. end.\* For "is accounted" read "was accounted"—*Am. Com.*

they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as his custom was, 39 unto the mount of Olives; and the disciples also followed him. And when he was at the place, he 40 said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's 41 cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. <sup>1</sup>And 43 there appeared unto him an angel from heaven, strengthening him. And being in an agony he 44 prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he 45 came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise 46 and pray, that ye enter not into temptation.

<sup>1</sup> Many ancient authorities omit ver. 43, 44.

While he yet spake, behold, a multitude, and he 47 that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the 48 Son of man with a kiss? And when they that were 49 about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one 50 of them smote the <sup>2</sup>servant of the high priest, and struck off his right ear. But Jesus answered and 51 said, Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto the chief 52 priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily 53 with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

<sup>2</sup> Gr. bondservant.

And they seized him, and led him *away*, and 54 brought him into the high priest's house. But Peter followed afar off. And when they had kindled 55 a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And 56 a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, 57 Woman, I know him not. And after a little while 58 another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. And after 59 the space of about one hour another confidently affirmed, saying, Of a truth this man also was with

60 him: for he is a Galilæan. But Peter said, Man, I  
 know not what thou sayest. And immediately,  
 61 while he yet spake, the cock crew. And the Lord  
 turned, and looked upon Peter. And Peter remem-  
 bered the word of the Lord, how that he said unto  
 him, Before the cock crow this day, thou shalt deny  
 62 me thrice. And he went out, and wept bitterly.  
 63 And the men that held <sup>1</sup>Jesus mocked him, and <sup>1</sup>Gr. him.  
 64 beat him. And they blindfolded him, and asked  
 him, saying, Prophecy: who is he that struck thee?  
 65 And many other things spake they against him, re-  
 viling him.  
 66 And as soon as it was day, the assembly of the el-  
 ders of the people was gathered together, both chief  
 priests and scribes; and they led him away into their  
 67 council, saying, If thou art the Christ, tell us. But  
 he said unto them, If I tell you, ye will not believe:  
 68 and if I ask *you*, ye will not answer. But from  
 69 henceforth shall the Son of man be seated at the  
 70 right hand of the power of God. And they all said,  
 Art thou then the Son of God? And he said unto  
 71 them, <sup>2</sup>Ye say that I am\*. And they said, What <sup>2</sup>Or, Ye say it, be-  
 cause I am.  
 further need have we of witness? for we ourselves  
 have heard from his own mouth.  
 23 And the whole company of them rose up, and  
 2 brought him before Pilate. And they began to ac-  
 cuse him, saying, We found this man perverting our  
 nation, and forbidding to give tribute to Cæsar, and  
 3 saying that he himself is <sup>3</sup>Christ a king†. And Pi- <sup>3</sup>Or, an anointed  
 late asked him, saying, Art thou the King of the <sup>king</sup>  
 Jews? And he answered him and said, Thou say-  
 4 est. And Pilate said unto the chief priests and the  
 5 multitudes, I find no fault in this man. But they  
 were the more urgent, saying, He stirreth up the  
 people, teaching throughout all Judæa, and begin-  
 6 ning from Galilæe even unto this place. But when  
 Pilate heard it, he asked whether the man were a  
 7 Galilæan. And when he knew that he was of  
 Herod's jurisdiction, he sent him unto Herod, who  
 himself also was at Jerusalem in these days.  
 8 Now when Herod saw Jesus, he was exceeding  
 glad: for he was of a long time desirous to see him,  
 because he had heard concerning him; and he hoped  
 9 to see some <sup>4</sup>miracle done by him. And he ques- <sup>4</sup>Gr. sign.  
 tioned him in many words; but he answered him

\* For "Ye say that I am" read "Ye say it, for I am" and substitute the text for the marg.—*Am. Com.*

† "Christ a king" omit the marg.—*Am. Com.*



nothing. And the chief priests and the scribes 10 stood, vehemently accusing him. And Herod with 11 his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with 12 each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and 13 the rulers and the people, and said unto them, Ye 14 brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: 15 for he sent him\* back unto us; and behold, nothing worthy of death hath been done by him. I will there- 16 fore chastise him, and release him.<sup>1</sup> But they cried 18 out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain in- 19 surrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, de- 20 siring to release Jesus; but they shouted, saying, 21 Crucify, crucify him. And he said unto them the 22 third time, Why, what evil hath this man done? I have found no cause of death in him: I will there- 23 fore chastise him and release him. But they were 23 instant† with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate 24 gave sentence that what they asked for should be done. And he released him that for insurrection 25 and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon 26 one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the 27 people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters 28 of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days 29 are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they be- 30 gin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the 31 green tree, what shall be done in the dry?

1 Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

\* "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*—*Am. Com.*

† For "instant" read "urgent"—*Am. Com.*

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called <sup>1</sup>The skull, there they crucified him, and the malefactors, one on the right hand and the other on the

34 left. <sup>2</sup>And Jesus said, Father, forgive them; for they know not what they do. And parting his gar-

35 ments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself,

36 if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering

37 him vinegar, and saying, If thou art the King of

38 the Jews, save thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save

40 thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, see-

41 ing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our

42 deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest <sup>3</sup>in

43 thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole <sup>4</sup>land until the ninth hour,

45 <sup>5</sup>the sun's light failing: and the veil of the <sup>6</sup>temple

46 was rent in the midst. <sup>7</sup>And\* when Jesus had cried with a loud voice, he said, Father, into thy hands I

commend my spirit: and having said this, he gave up

47 the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a

48 righteous man. And all the multitudes that came together to this sight, when they beheld the things

49 that were done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

50 And behold, a man named Joseph, who was a

51 counsellor, a good man and a righteous (he had not consented to their counsel and deed), *a man of*

52 *Arimathæa*, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and

53 asked for the body of Jesus. And he took it down,

<sup>1</sup> According to the Latin, *Calvary*, which has the same meaning.

<sup>2</sup> Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

<sup>3</sup> Some ancient authorities read *in to thy kingdom.*

<sup>4</sup> Or, *earth*

<sup>5</sup> Gr. *the sun failing.*

<sup>6</sup> Or, *sanctuary*

<sup>7</sup> Or, *And Jesus, crying with a loud voice, said*

and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and <sup>54</sup>the sabbath <sup>1</sup>drew on. And the women, which had <sup>55</sup>come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And <sup>56</sup>they returned, and prepared spices and ointments.

And on the sabbath they rested according to the <sup>24</sup>commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they <sup>2</sup>found the stone rolled away from the tomb. And <sup>3</sup>they entered in, and found not the body <sup>2</sup>of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye <sup>3</sup>the living among the dead? <sup>4</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his <sup>8</sup>words, and returned <sup>5</sup>from the tomb, and told all these <sup>9</sup>things to the eleven, and to all the rest. Now they <sup>10</sup>were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these <sup>11</sup>words appeared in their sight as idle talk; and they disbelieved them. <sup>6</sup>But Peter arose, and ran unto <sup>12</sup>the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he <sup>7</sup>departed to his home, wondering at that which was come to pass.

And behold, two of them were going that very <sup>13</sup>day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they <sup>15</sup>communied and questioned together, that Jesus himself drew near, and went with them. But their eyes <sup>16</sup>were holden that they should not know him. And <sup>17</sup>he said unto them, <sup>8</sup>What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named <sup>18</sup>Cleopas, answering said unto him, <sup>9</sup>Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said <sup>19</sup>unto them, What things? And they said unto him,

<sup>1</sup> Gr. began to dawn.

<sup>2</sup> Some ancient authorities omit of the Lord Jesus.

<sup>3</sup> Gr. him that liveth.

<sup>4</sup> Some ancient authorities omit He is not here, but is risen.

<sup>5</sup> Some ancient authorities omit from the tomb.

<sup>6</sup> Some ancient authorities omit ver. 12.

<sup>7</sup> Or, departed, wondering with himself

<sup>8</sup> Gr. What words are these that ye exchange one with another.

<sup>9</sup> Or, Dost thou sojourn alone in Jerusalem, and knowest thou not the things

The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and  
20 all the people: and how the chief priests and our rulers delivered him up to be condemned to death,  
21 and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came  
22 to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when  
23 they found not his body, they came, saying, that they had also seen a vision of angels, which said  
24 that he was alive. And certain of them that were with us went to the tomb, and found it even so as  
25 the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart  
26 to believe in all that the prophets have spoken! Be-<sup>1 Or, after</sup>hooved it not the Christ to suffer these things, and to  
27 enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.  
28 And they drew nigh unto the vilage, whither they were going: and he made as though he would go  
29 further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now  
30 far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the <sup>2</sup>bread, and blessed it, and brake,<sup>2 Or, loaf</sup>  
31 and gave to them\*. And their eyes were opened, and they knew him; and he vanished out of their  
32 sight. And they said one to another, Was not our heart burning within us, while he spake to us in the  
33 way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and  
34 them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.  
36 And as they spake these things, he himself stood<sup>3</sup> in the midst of them, <sup>3</sup>and saith unto them, Peace be  
37 unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings† arise in your heart? See my hands and my feet, that it is I myself: handle me,

\* Read "he took the bread and blessed; and breaking it he gave to them"—*Am. Com.*

† For "reasonings" read "questionings"—*Am. Com.*

<sup>3</sup> Some ancient authorities omit *and saith unto them, Peace be unto you.*

1 Some ancient au- and see; for a spirit hath not flesh and bones, as ye  
 thorities omit behold me having. <sup>1</sup>And when he had said this, he 40  
 ver. 40. shewed them his hands and his feet. And while 41  
 they still disbelieved for joy, and wondered, he said  
 2 Many ancient au- unto them, Have ye here anything to eat? And 42  
 thorities add *and* they gave him a piece of a broiled fish<sup>2</sup>. And he 43  
 a *honeycomb*. took it, and did eat before them.

And he said unto them, These are my words 44  
 which I spake unto you, while I was yet with  
 you, how that all things must needs be fulfilled,  
 which are written in the law of Moses, and the  
 prophets, and the psalms, concerning me. Then 45  
 opened he their mind, that they might understand  
 the scriptures; and he said unto them, Thus it is 46  
 written, that the Christ should suffer, and rise again  
 3 Some ancient au- from the dead the third day; and that repentance 47  
 thorities read <sup>3</sup>and remission of sins should be preached in his  
 unto. name unto all the <sup>4</sup>nations, beginning from Jeru- 48  
 4 Or, *nations*. *Be-* salem. Ye are witnesses of these things. And be- 49  
*ginning from Je-* hold, I send forth the promise of my Father upon  
*rusalem, ye are* you: but tarry ye in the city, until ye be clothed  
*witnesses* with power from on high.

And he led them out until *they were* over against 50  
 Bethany: and he lifted up his hands, and blessed  
 5 Some ancient au- them. And it came to pass, while he blessed them, 51  
 thorities omit *and was carried*  
*and was carried* he parted from them, <sup>5</sup>and was carried up into heav-  
*up into heaven.* en. And they <sup>6</sup>worshipped him, and returned to 52  
 6 Some ancient au- Jerusalem with great joy: and were continually in 53  
 thorities omit *worshipped him,*  
*and.* the temple, blessing God.



## THE GOSPEL

ACCORDING TO

## S. J O H N.

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1 IN the beginning was the Word, and the Word was  
2 with God, and the Word was God. The same was  
3 in the beginning with God. All things were made <sup>1 Or, through</sup>  
4 <sup>1</sup>by\* him; and without him <sup>2</sup>was not anything made <sup>2 Or, was not any-</sup>  
5 that hath been made. In him was life; and the life <sup>thing made. That</sup>  
6 was the light of men. And the light shineth in the <sup>which hath been</sup>  
7 darkness; and the darkness <sup>3</sup>apprehended it not. <sup>made was life in</sup>  
8 There came a man, sent from God, whose name was <sup>him; and the</sup>  
9 John. The same came for witness, that he might <sup>life &c.</sup>  
10 bear witness of the light, that all might believe <sup>3 Or, overcame See</sup>  
11 through him. He was not the light, but *came* that <sup>ch. xii. 35 (Gr.).</sup>  
12 he might bear witness of the light. <sup>4</sup>There was the <sup>4 Or, The true light,</sup>  
13 true light, *even the light* which lighteth <sup>which lighteth ev-</sup>  
14 every man, <sup>ery man, was</sup>  
15 coming into the world. He was in the world, and <sup>coming</sup>  
16 the world was made <sup>5</sup>by\* him, and the world knew <sup>5 Or, every man as</sup>  
17 him not. He came unto <sup>6</sup>his own, and they that <sup>he cometh</sup>  
18 were his own received him not. But as many as <sup>6 Gr. his own things.</sup>  
19 children of God, *even* to them that believe on his <sup>7 Or, begotten</sup>  
20 name: which were <sup>8</sup>born, not of <sup>8 Gr. bloods.</sup>  
21 blood, nor of the will of man, but of God. <sup>9 Gr. tabernacled.</sup>  
22 And the Word became flesh, and <sup>9</sup>dwelt among us <sup>10 Or, an only be-</sup>  
23 (and we beheld his glory, glory as of <sup>gotten from a fa-</sup>  
24 the only be- <sup>ther</sup>  
25 gotten from the Father), full of grace and truth. <sup>11 Some ancient</sup>  
26 John beareth witness of him, and crieth, saying, <sup>authorities read</sup>  
27 <sup>11</sup>This was he of whom I said, He that cometh after <sup>(this was he that</sup>  
28 me is become before me: for he was <sup>said).</sup>  
29 <sup>12</sup>before me. <sup>12 Gr. first in re-</sup>  
30 For of his fulness we all received, and grace for <sup>gard of me.</sup>  
31 grace. For the law was given <sup>1</sup>by\* Moses; grace and  
32 truth came <sup>1</sup>by Jesus Christ. No man hath seen

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\* Substitute the marginal rendering for the text. — *Am. Com.*

<sup>1</sup> Many very ancient authorities read *God only begotten.* God at any time; <sup>1</sup>the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

And this is the witness of John, when the Jews <sup>19</sup> sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and <sup>20</sup> denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? <sup>21</sup> And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto <sup>22</sup> him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilder- <sup>23</sup>

<sup>2</sup> Or, *And certain had been sent from among the Pharisees.* ness, Make straight the way of the Lord, as said Isaiah the prophet. <sup>2</sup>And they had been sent from the <sup>24</sup> Pharisees. And they asked him, and said unto him, <sup>25</sup>

<sup>3</sup> Or, *in* Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answer- <sup>26</sup> ed them, saying, I baptize <sup>3</sup>with water: in the midst of you standeth one whom ye know not, *even* he that <sup>27</sup> cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in <sup>28</sup> <sup>4</sup>Bethany beyond Jordan, where John was baptizing.

<sup>4</sup> Many ancient authorities read *Bethabarah, some Betharabah.* On the morrow he seeth Jesus coming unto him, <sup>29</sup>

<sup>5</sup> Or, *beareth the sin.* and saith, Behold, the Lamb of God, which <sup>5</sup>taketh away the sin of the world! This is he of whom I <sup>30</sup> said, After me cometh a man which is become before me: for he was <sup>6</sup>before me. And I knew him <sup>31</sup> not; but that he should be made manifest to Israel, for this cause came I baptizing <sup>3</sup>with water. And <sup>32</sup>

<sup>6</sup> Or, *first in regard of me.* John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent <sup>33</sup> me to baptize <sup>3</sup>with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth <sup>3</sup>with the Holy Spirit. And I have seen, and have <sup>34</sup> borne witness that this is the Son of God.

Again on the morrow John was standing, and two <sup>35</sup> of his disciples; and he looked upon Jesus as he <sup>36</sup> walked, and saith, Behold, the Lamb of God! And <sup>37</sup> the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them fol- <sup>38</sup> lowing, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, <sup>7</sup>Master), where abidest thou? He saith <sup>39</sup> unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

<sup>7</sup> Or, *Teacher*

- 40 One of the two that heard John *speak*, and followed  
 41 him, was Andrew, Simon Peter's brother. He find-  
 eth first his own brother Simon, and saith unto him,  
 We have found the Messiah (which is, being inter-  
 42 preted, <sup>1</sup>Christ). He brought him unto Jesus. Je- <sup>1</sup> That is, Anoint-  
 sus looked upon him, and said, Thou art Simon the <sup>2</sup> ed.  
 son of <sup>2</sup>John: thou shalt be called Cephas (which is <sup>2</sup> Gr. *Joanes*: call-  
 43 by interpretation, <sup>3</sup>Peter). <sup>3</sup> ed in Matt. xvi.  
<sup>3</sup> 17, *Jonah*.  
 43 On the morrow he was minded to go forth into <sup>3</sup> That is, *Rock* or  
 Galilee, and he findeth Philip: and Jesus saith unto <sup>3</sup> *Stone*.  
 44 him, Follow me. Now Philip was from Bethsaida,  
 45 of the city of Andrew and Peter. Philip findeth  
 Nathanael, and saith unto him, We have found him,  
 of whom Moses in the law, and the prophets, did  
 46 write, Jesus of Nazareth, the son of Joseph. And  
 Nathanael said unto him, Can any good thing come  
 out of Nazareth? Philip saith unto him, Come and  
 47 see. Jesus saw Nathanael coming to him, and saith  
 of him, Behold, an Israelite indeed, in whom is no  
 48 guile! Nathanael saith unto him, Whence knowest  
 thou me? Jesus answered and said unto him, Be-  
 fore Philip called thee, when thou wast under the  
 49 fig tree, I saw thee. Nathanael answered him, Rab-  
 bi, thou art the Son of God; thou art King of Israel.  
 50 Jesus answered and said unto him, Because I said  
 unto thee, I saw thee underneath the fig tree, believ-  
 est thou? thou shalt see greater things than these.  
 51 And he saith unto him, Verily, verily, I say unto  
 you, Ye shall see the heaven opened, and the angels  
 of God ascending and descending upon the Son of  
 man.
- 2 And the third day there was a marriage in Cana  
 2 of Galilee; and the mother of Jesus was there: and  
 Jesus also was bidden, and his disciples, to the mar-  
 3 riage. And when the wine failed, the mother of Je-  
 4 sus saith unto him, They have no wine. And Jesus  
 saith unto her, Woman, what have I to do with  
 5 thee? mine hour is not yet come. His mother saith  
 unto the servants, Whatsoever he saith unto you, do  
 6 it. Now there were six waterpots of stone set there  
 after the Jews' manner of purifying, containing two  
 7 or three firkins apiece. Jesus saith unto them, Fill  
 the waterpots with water. And they filled them up  
 8 to the brim. And he saith unto them, Draw out  
 now, and bear unto the <sup>4</sup>ruler of the feast. And <sup>4</sup> Or, *steward*  
 9 they bare it. And when the ruler of the feast tasted <sup>5</sup> Or, *that it had*  
 the water <sup>5</sup>now become wine, and knew not whence <sup>5</sup> *become*  
 it was (but the servants which had drawn the water

knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the 10 good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in 11 Cana of Galilee, and manifested his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and 12 his mother, and *his* brethren, and his disciples: and there they abode not many days.

And the passover of the Jews was at hand, and 13 Jesus went up to Jerusalem. And he found in the 14 temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a 15 scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to 16 them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was 17 written, The zeal of thine house\* shall eat me up. The Jews therefore answered and said unto him, 18 What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto 19 them, Destroy this <sup>1</sup>temple, and in three days I will raise it up. The Jews therefore said, Forty and six 20 years was this <sup>1</sup>temple in building, and wilt thou raise it up in three days? But he spake of the 21 <sup>1</sup>temple of his body. When therefore he was raised 22 from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the passover, 23 during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust 24 himself unto them, for that he knew all men, and 25 because he needed not that any one should bear witness concerning <sup>2</sup>man; for he himself knew what was in man.

Now there was a man of the Pharisees, named 3 Nicodemus, a ruler of the Jews: the same came 2 unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Ver- 3

\* For "The zeal of thine house" read "Zeal for thy house"—*Am. Com.*

<sup>1</sup> Or, *sanctuary*

<sup>2</sup> Or, *a man; for . . . the man*

- ily, verily, I say unto thee, Except a man be born  
 4 <sup>1</sup>anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when  
 he is old? can he enter a second time into his mother's  
 5 womb, and be born? Jesus answered, Verily, verily,  
 I say unto thee, Except a man be born of water and  
 the Spirit, he cannot enter into the kingdom of God.  
 6 That which is born of the flesh is flesh; and that  
 7 which is born of the Spirit is spirit. Marvel not  
 8 that I said unto thee, Ye must be born <sup>2</sup>anew. <sup>3</sup>The  
 wind bloweth where it listeth, and thou hearest the  
 voice thereof, but knowest not whence it cometh,  
 and whither it goeth: so is every one that is born of  
 9 the Spirit. Nicodemus answered and said unto him,  
 10 How can these things be? Jesus answered and said  
 unto him, Art thou the teacher of Israel, and under-  
 11 standest not these things? Verily, verily, I say unto  
 thee, We speak that we do know, and bear witness  
 of that we have seen; and ye receive not our wit-  
 12 ness. If I told you earthly things, and ye believe  
 not, how shall ye believe, if I tell you heavenly  
 13 things? And no man hath ascended into heaven,  
 but he that descended out of heaven, *even* the Son  
 14 of man, <sup>3</sup>which is in heaven. And as Moses lifted  
 up the serpent in the wilderness, even so must the  
 15 Son of man be lifted up: that whosoever <sup>4</sup>believ-  
 eth may in him have eternal life. <sup>3</sup>Many ancient  
 authorities omit  
 which is in heav-  
 en.  
 16 For God so loved the world, that he gave his only  
 begotten Son, that whosoever believeth on him  
 17 should not perish, but have eternal life. For God  
 sent not the Son into the world to judge the world;  
 but that the world should be saved through him.  
 18 He that believeth on him is not judged: he that be-  
 lieveth not hath been judged already, because he  
 hath not believed on the name of the only begotten  
 19 Son of God. And this is the judgement, that the  
 light is come into the world, and men loved the  
 darkness rather than the light; for their works were  
 20 evil. For every one that <sup>5</sup>doeth ill\* hateth the light,  
 and cometh not to the light, lest his works should  
 21 be <sup>6</sup>reproved. But he that doeth the truth cometh  
 to the light, that his works may be made manifest,  
<sup>7</sup>that they have been wrought in God. <sup>5</sup>Or, practiseth  
<sup>6</sup>Or, convicted  
<sup>7</sup>Or, because  
 22 After these things came Jesus and his disciples  
 into the land of Judæa; and there he tarried with  
 23 them, and baptized. And John also was baptizing in

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\* For "ill" read "evil" So in v. 29.—Am. Com.



1 Gr. *were many waters.* Ænon near to Salim, because there <sup>1</sup>was much water there: and they came, and were baptized. For John <sup>24</sup>was not yet cast into prison. There arose therefore <sup>25</sup>a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, <sup>26</sup>and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not <sup>28</sup>the Christ, but, that I am sent before him. He that <sup>29</sup>hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.\* He must increase, <sup>30</sup>but I must decrease.

2 Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.* He that cometh from above is above all: he that <sup>31</sup>is of the earth is of the earth, and of the earth he speaketh: <sup>32</sup>he that cometh from heaven is above all. What he hath seen and heard, of that he beareth <sup>32</sup>witness; and no man receiveth his witness. He that <sup>33</sup>hath received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh <sup>34</sup>the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given <sup>35</sup>all things into his hand. He that believeth on the <sup>36</sup>Son hath eternal life; but he that <sup>3</sup>obeyeth not the Son shall not see life, but the wrath of God abideth on him.

3 Or, *believeth not*

When therefore the Lord knew how that the <sup>4</sup>Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus <sup>2</sup>himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must <sup>4</sup>needs pass through Samaria. So he cometh to a <sup>5</sup>city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and <sup>6</sup>Jacob's <sup>4</sup>well was there. Jesus therefore, being wearied with his journey, sat <sup>6</sup>thus by the <sup>4</sup>well. It was about the sixth hour. There cometh a woman <sup>7</sup>of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone <sup>8</sup>away into the city to buy food. The Samaritan <sup>9</sup>woman therefore saith unto him, How is it that

4 Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

5 Or, *as he was*

\* For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvi. 13. See "Classes of Passages," xiv.]—*Am. Com.*

- thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings  
 10 with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee  
 11 living water. The woman saith unto him, <sup>2</sup>Sir, <sup>2</sup>Or, Lord thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?  
 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons,  
 13 and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst  
 14 again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water  
 15 springing up unto eternal life. The woman saith unto him, <sup>2</sup>Sir, give me this water, that I thirst not,  
 16 neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hith-  
 17 er. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst  
 18 well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy hus-  
 19 band: this hast thou said truly. The woman saith unto him, <sup>4</sup>Sir, I perceive that thou art a prophet.  
 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought  
 21 to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain,  
 22 nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews.  
 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and  
 24 truth: <sup>3</sup>for such doth the Father seek to be his wor-  
 25 shippers. <sup>4</sup>God is a Spirit: and they that worship him must worship in spirit and truth. The woman  
 saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare  
 26 unto us all things. Jesus saith unto her, I that speak unto thee am *he*.  
 27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest  
 28 thou with her? So the woman left her waterpot, and went away into the city, and saith to the men,  
 29 Come, see a man, which told me all things that

<sup>1</sup> Some ancient authorities omit For Jews have no dealings with Samaritans.

<sup>2</sup> Or, Lord

<sup>3</sup> Or, for such the Father also seeketh.

<sup>4</sup> Or, God is spirit

*ever* I did: can this be the Christ? They went out 30  
of the city, and were coming to him. In the mean 31  
while the disciples prayed him, saying, Rabbi, eat.  
But he said unto them, I have meat to eat that ye 32  
know not. The disciples therefore said one to an- 33  
other, Hath any man brought him *ought* to eat?  
Jesus saith unto them, My meat is to do the will of 34  
him that sent me, and to accomplish his work. Say 35  
not ye, There are yet four months, and *then* cometh  
the harvest? behold, I say unto you, Lift up your  
eyes, and look on the fields, that they are <sup>1</sup>white  
already unto harvest. He that reapeth receiveth 36  
wages, and gathereth fruit unto life eternal; that he  
that soweth and he that reapeth may rejoice to-  
gether. For herein is the saying true, One soweth, 37  
and another reapeth. I sent you to reap that where- 38  
on ye have not laboured: others have laboured, and  
ye are entered into their labour.

<sup>1</sup> Or, *white unto harvest. Already he that reapeth &c.*

And from that city many of the Samaritans be- 39  
lieved on him because of the word of the woman,  
who testified, He told me all things that *ever* I did.  
So when the Samaritans came unto him, they be- 40  
sought him to abide with them: and he abode there  
two days. And many more believed because of his 41  
word; and they said to the woman, Now we be- 42  
lieve, not because of thy speaking: for we have  
heard for ourselves, and know that this is indeed  
the Saviour of the world.

And after the two days he went forth from 43  
thence into Galilee. For Jesus himself testified, 44  
that a prophet hath no honour in his own country.  
So when he came into Galilee, the Galilæans receiv- 45  
ed him, having seen all the things that he did in Je-  
rusalem at the feast: for they also went unto the  
feast.

He came therefore again unto Cana of Galilee, 46  
where he made the water wine. And there was a  
certain <sup>2</sup>nobleman, whose son was sick at Caperna-  
um. When he heard that Jesus was come out of 47  
Judæa into Galilee, he went unto him, and besought  
*him* that he would come down, and heal his son; for  
he was at the point of death. Jesus therefore said 48  
unto him, Except ye see signs and wonders, ye will  
in no wise believe. The <sup>2</sup>nobleman saith unto him, 49  
<sup>3</sup>Sir, come down ere my child die. Jesus saith unto 50  
him, Go thy way; thy son liveth. The man believed  
the word that Jesus spake unto him, and he went  
his way. And as he was now going down, his <sup>4</sup>ser- 51

<sup>2</sup> Or, *king's officer*

<sup>3</sup> Or, *Lord*

<sup>4</sup> Gr. *bondservants.*

52 wants met him, saying, that his son lived. So he inquired of them the hour when he began to amend.

They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was 'a feast of the Jews; and Jesus went up to Jerusalem.

1 Many ancient authorities read *the feast*.

2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew <sup>2</sup>Bethesda, having 3 five porches. In these lay a multitude of them that

2 Some ancient authorities read *Bethsaida*, others, *Bethzatha*.

5 were sick, blind, halt, withered<sup>3</sup>. And a certain man was there, which had been thirty and eight 6 years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made

3 Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*:

7 whole? The sick man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth 8 down before me. Jesus saith unto him, Arise, take 9 up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and

4 Or, *Lord*

11 it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same

12 said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take

13 up *thy bed*, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself

14 away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him,

Behold, thou art made whole: sin no more, lest a

15 worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made

16 him whole. And for this cause did the Jews persecute Jesus, because he did these things on the

17 sabbath. But Jesus answered them, My Father

18 worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself

equal with God.

19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father

doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father 20 loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the 21 Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For 22 neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may 23 honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto 24 you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and 25 now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as 26 the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave 27 him authority to execute judgement, because he is <sup>1</sup>the Son of man\*. Marvel not at this: for the hour 28 cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have 29 done good, unto the resurrection of life; and they that have <sup>2</sup>done ill, unto the resurrection of judgement.

<sup>1</sup> Or, a son of man

<sup>2</sup> Or, practised

I can of myself do nothing: as I hear, I judge: 30 and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If 31 I bear witness of myself, my witness is not true. It 32 is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness 33 unto the truth. But the witness which I receive is 34 not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and 35 shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater 36 than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne 37 witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his 38 word abiding in you: for whom he sent, him ye be-

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\* Substitute the marginal rendering for the text.—*Am. Com.*



39 lieve not. <sup>1</sup>Ye search the scriptures, because ye think that in them ye have eternal life; and these  
40 are they which bear witness of me; and ye will not  
41 come to me, that ye may have life. I receive not  
42 glory from men. But I know you, that ye have not  
43 the love of God in yourselves. I am come in my  
Father's name, and ye receive me not: if another  
shall come in his own name, him ye will receive.  
44 How can ye believe, which receive glory one of an-  
other, and the glory that *cometh* from <sup>2</sup>the only God  
45 ye seek not? Think not that I will accuse you to  
the Father: there is one that accuseth you, *even*  
46 Moses, on whom ye have set your hope. For if ye  
believed Moses, ye would believe me; for he wrote  
47 of me. But if ye believe not his writings, how shall  
ye believe my words?

<sup>1</sup> Or, Search the scriptures

<sup>2</sup> Some ancient authorities read the only one.

6 After these things Jesus went away to the other  
side of the sea of Galilee, which is *the sea* of Tibe-  
rias. And a great multitude followed him, because  
they beheld the signs which he did on them that  
3 were sick. And Jesus went up into the mountain,  
4 and there he sat with his disciples. Now the pass-  
5 over, the feast of the Jews, was at hand. Jesus  
therefore lifting up his eyes, and seeing that a great  
multitude cometh unto him, saith unto Philip,

<sup>3</sup> Gr. loaves.

Whence are we to buy <sup>3</sup>bread, that these may eat?  
6 And this he said to prove him: for he himself knew  
7 what he would do. Philip answered him, Two  
hundred <sup>4</sup>pennyworth of <sup>3</sup>bread is not sufficient for  
8 them, that every one may take a little. One of his  
disciples, Andrew, Simon Peter's brother, saith unto  
9 him, There is a lad here, which hath five barley  
loaves, and two fishes: but what are these among  
10 so many? Jesus said, Make the people sit down.

<sup>4</sup> See marginal note on Matt. xviii. 28.

Now there was much grass in the place. So the  
men sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given  
thanks, he distributed to them that were set down;  
likewise also of the fishes as much as they would.

12 And when they were filled, he saith unto his dis-  
ciples, Gather up the broken pieces which remain  
13 over, that nothing be lost. So they gathered them  
up, and filled twelve baskets with broken pieces  
from the five barley loaves, which remained over

14 unto them that had eaten. When therefore the  
people saw the <sup>5</sup>sign which he did, they said, This  
is of a truth the prophet that cometh into the world.

<sup>5</sup> Some ancient authorities read signs.

15 Jesus therefore perceiving that they were about

to come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening came, his disciples went down 16 unto the sea; and they entered into a boat, and 17 were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind 18 that blew. When therefore they had rowed about 19 five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto 20 them, It is I; be not afraid. They were willing 21 therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

On the morrow the multitude which stood on the 22 other side of the sea saw that there was none other <sup>1</sup>boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone (howbeit there came <sup>2</sup>boats from 23 Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the 24 multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the <sup>2</sup>boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the 25 sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, 26 verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but 27 for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed. They said therefore 28 unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, 29 This is the work of God, that ye believe on him whom <sup>3</sup>he hath sent. They said therefore unto him, 30 What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers 31 ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus there- 32 fore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which 33 cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, 34

1 Gr. *little boat*.

2 Gr. *little boats*.

3 Or, *he sent*

35 evermore give us this bread. Jesus said unto them,  
 I am the bread of life: he that cometh to me shall  
 not hunger, and he that believeth on me shall never  
 36 thirst. But I said unto you, that ye have seen me,  
 37 and yet believe not. All that which the Father  
 giveth me shall come unto me; and him that cometh  
 38 to me I will in no wise cast out. For I am come  
 down from heaven, not to do mine own will, but the  
 39 will of him that sent me. And this is the will of him  
 that sent me, that of all that which he hath given me  
 I should lose nothing, but should raise it up at the  
 40 last day. For this is the will of my Father, that  
 every one that beholdeth the Son, and believeth on  
 him, should have eternal life; and <sup>1</sup> I will raise him <sup>1</sup> Or, that I should  
 up at the last day. raise him up

41 The Jews therefore murmured concerning him,  
 because he said, I am the bread which came down  
 42 out of heaven. And they said, Is not this Jesus, the  
 son of Joseph, whose father and mother we know?  
 how doth he now say, I am come down out of  
 43 heaven? Jesus answered and said unto them, Mur-  
 44 mur not among yourselves. No man can come to  
 me, except the Father which sent me draw him:  
 45 and I will raise him up in the last day. It is written  
 in the prophets, And they shall all be taught of God.

Every one that hath heard from the Father, and hath  
 46 learned, cometh unto me. Not that any man hath  
 seen the Father, save he which is from God, he hath  
 47 seen the Father. Verily, verily, I say unto you, He  
 48 that believeth hath eternal life. I am the bread of  
 49 life. Your fathers did eat the manna in the wilder-  
 50 ness, and they died. This is the bread which com-  
 eth down out of heaven, that a man may eat thereof,  
 51 and not die. I am the living bread which came  
 down out of heaven: if any man eat of this  
 bread, he shall live for ever: yea and the bread  
 which I will give is my flesh, for the life of the  
 world.

52 The Jews therefore strove one with another, say-  
 ing, How can this man give us his flesh to eat?  
 53 Jesus therefore said unto them, Verily, verily, I say  
 unto you, Except ye eat the flesh of the Son of man  
 and drink his blood, ye have not life in yourselves.  
 54 He that eateth my flesh and drinketh my blood hath  
 eternal life; and I will raise him up at the last day.

55 For my flesh is <sup>2</sup>meat indeed, and my blood is <sup>3</sup>drink  
 56 indeed. He that eateth my flesh and drinketh my  
 57 blood abideth in me, and I in him. As the living

<sup>2</sup> Gr. true meat.<sup>3</sup> Gr. true drink.

Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: 58 not as the fathers did eat, and died: he that eateth this bread shall live for ever. These things said he 59 in <sup>1</sup>the synagogue, as he taught in Capernaum.

1 Or, a synagogue

Many therefore of his disciples, when they heard <sup>2</sup>this, said, This is a hard saying; who can hear <sup>3</sup>it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son 62 of man ascending where he was before? It is the 63 spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe 64 not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I 65 said unto you, that no man can come unto me, except it be given unto him of the Father.

2 Or, him

Upon this many of his disciples went back, and 66 walked no more with him. Jesus said therefore 67 unto the twelve, Would ye also go away? Simon 68 Peter answered him, Lord, to whom shall we go? thou <sup>3</sup>hast the words of eternal life. And we have 69 believed and know that thou art the Holy One of God. Jesus answered them, Did not I choose you 70 the twelve, and one of you is a devil? Now he spake 71 of Judas the son of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

3 Or, hast words

And after these things Jesus walked in Galilee: <sup>7</sup>for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the 2 feast of tabernacles, was at hand. His brethren 3 therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in 4 secret, <sup>4</sup>and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on 5 him. Jesus therefore saith unto them, My time is 6 not yet come; but your time is alway ready. The 7 world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up 8 unto the feast: I go not up <sup>5</sup>yet\* unto this feast; be-

4 Some ancient authorities read and seeketh it to be known openly.

5 Many ancient authorities omit yet.

\* For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add yet.—*Am. Com.*

9 cause my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it  
11 were in secret. The Jews therefore sought him at  
12 the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said,  
13 Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus  
15 went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man  
16 letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine,  
17 but his that sent me. If any man willet to do his will, he shall know of the teaching, whether it be  
18 of God, or *whether* I speak from myself. He that speaketh from himself seeketh his own glory: but he  
19 that seeketh the glory of him that sent him, the same  
20 is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet* none of you doeth  
21 the law? Why seek ye to kill me? The multitude answered, Thou hast a 'devil: who seeketh to kill

<sup>1</sup> Gr. *demon*.

22 thee? Jesus answered and said unto them, I did one <sup>2</sup> Or, *marvel because of this. Moses hath given you circumcision.*  
23 work, and ye all <sup>2</sup> marvel. For this cause hath Moses\* given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a  
24 man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit  
25 whole† on the sabbath? Judge not according to appearance, but judge righteous judgement.

26 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?  
27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.  
28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me  
29 is true, whom ye know not. I know him; because

\* For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.—*Am. Com.*

† "a man every whit whole" add marg. Gr. *a whole man sound*.—*Am. Com.*



I am from him, and he sent me. They sought there- 30  
fore to take him: and no man laid his hand on him,  
because his hour was not yet come. But of the 31  
multitude many believed on him; and they said,  
When the Christ shall come, will he do more signs  
than those which this man hath done? The Phari- 32  
sees heard the multitude murmuring these things  
concerning him; and the chief priests and the Phar-  
isees sent officers to take him. Jesus therefore said, 33  
Yet a little while am I with you, and I go unto him  
that sent me. Ye shall seek me, and shall not find 34  
me: and where I am, ye cannot come. The Jews 35  
therefore said among themselves, Whither will this  
man go that we shall not find him? will he go unto  
the Dispersion 'among the Greeks, and teach the  
Greeks? What is this word that he said, Ye shall 36  
seek me, and shall not find me: and where I am, ye  
cannot come?

1 Gr. of.

Now on the last day, the great *day* of the feast, 37  
Jesus stood and cried, saying, If any man thirst, let  
him come unto me, and drink. He that believeth 38  
on me, as the Scripture hath said, out of his belly\*  
shall flow rivers of living water. But this spake 39  
he of the Spirit, which they that believed on him  
were to receive: <sup>2</sup>for the Spirit was not yet *given*;  
because Jesus was not yet glorified. *Some* of the 40  
multitude therefore, when they heard these words,  
said, This is of a truth the prophet. Others said, 41  
This is the Christ. But some said, What, doth the  
Christ come out of Galilee? Hath not the scripture 42  
said that the Christ cometh of the seed of David,  
and from Bethlehem, the village where David was?  
So there arose a division in the multitude because 43  
of him. And some of them would have taken him; 44  
but no man laid hands on him.

2 Some ancient au-  
thorities read *for*  
*the Holy Spirit*  
*was not yet given.*

The officers therefore came to the chief priests 45  
and Pharisees; and they said unto them, Why did  
ye not bring him? The officers answered, Never 46  
man so spake. The Pharisees therefore answered 47  
them, Are ye also led astray? Hath any of the 48  
rulers believed on him, or of the Pharisees? But 49  
this multitude which knoweth not the law are ac-  
cursed. Nicodemus saith unto them (he that came 50  
to him before, being one of them), Doth our law 51  
judge a man, except it first hear from himself and

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\* For "out of his belly" read "from within him" (with marg.  
Gr. *out of his belly*)—*Am. Com.*

52 know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and 'see that out of Galilee ariseth no prophet. <sup>1</sup> Or, see: for out of Galilee &c.

53 <sup>2</sup>[And they went every man unto his own house: 8 but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, 3 and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her 4 in the midst, they say unto him, <sup>3</sup>Master, this woman 3 Or, Teacher 5 hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what 6 then sayest thou of her? And this they said, 'tempt- 4 Or, trying ing him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote 7 on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a 8 stone at her. And again he stooped down, and with 9 his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn 11 thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of 13 life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. 14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know 15 not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the 17 Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that 18 sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus an-

<sup>2</sup> Most of the ancient authorities omit John vii. 53 — viii. 11. Those which contain it vary much from each other.

<sup>3</sup> Or, Teacher

<sup>4</sup> Or, trying

swered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These 20 words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and 21 ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, 22 Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from 23 beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, 24 that ye shall die in your sins: for except ye believe that <sup>1</sup>I am *he*\*, ye shall die in your sins. They said 25 therefore unto him, Who art thou? Jesus said unto them, <sup>2</sup>Even that which I have also spoken unto you from the beginning†. I have many things to speak 26 and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I <sup>3</sup>unto the world‡. They perceived not 27 that he spake to them of the Father. Jesus there- 28 fore said, When ye have lifted up the Son of man, then shall ye know that <sup>4</sup>I am *he*\*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he 29 hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, 30 many believed on him.

Jesus therefore said to those Jews which had be- 31 lieved him, If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the 32 truth shall make you free. They answered unto 33 him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, 34 verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant 35 abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, 36 ye shall be free indeed. I know that ye are Abra- 37 ham's seed; yet ye seek to kill me, because my word <sup>5</sup>hath not free course in you. I speak the things 38 which I have seen with <sup>6</sup>my Father: and ye also do

1 Or, I am

2 Or, How is it that I even speak to you at all?

3 Gr. into.

4 Or, I am  
Or, I am he: and I do

5 Or, hath no place in you

6 Or, the Father: do ye also therefore the things which ye heard from the Father.

\* "I am *he*" omit marg. <sup>1</sup> (and the corresponding portion of marg.

<sup>4</sup>) So in xlii. 19.—*Am. Com.*

† Substitute for the present marg. <sup>2</sup> Or, *Altogether that which I also speak unto you.*—*Am. Com.*

‡ "unto the world" omit marg. <sup>3</sup> "Gr. into."—*Am. Com.*

39 the things which ye heard from *your* father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye, <sup>1</sup>were Abraham's children, <sup>2</sup>ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not <sup>3</sup>understand my speech? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and <sup>4</sup>'stood' not in the truth, because there is no truth in him. <sup>5</sup>When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a <sup>6</sup>'devil'? Jesus answered, I have not a <sup>6</sup>'devil'; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a <sup>6</sup>'devil'. Abraham is dead†, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead†? and the prophets are dead†: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced <sup>7</sup>to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily,

<sup>1</sup> Gr. are.

<sup>2</sup> Some ancient authorities read ye do the works of Abraham.

<sup>3</sup> Or, know

<sup>4</sup> Some ancient authorities read standeth.

<sup>5</sup> Or, When one speaketh a lie, he speaketh of his own: for his father also is a liar.

<sup>6</sup> Gr. demon.

<sup>7</sup> Or, that he should see

\* For "stood" read "standeth" and omit marg. 4—*Am. Com.*

† For "is dead" and "are dead" read "died" [Compare vi. 49, 58] —*Am. Com.*

1 Gr. *was born.* verily, I say unto you, Before Abraham <sup>1</sup>was\*, I am.  
 2 Or, *was hidden, and went &c.* They took up stones therefore to cast at him: but 59  
 3 Many ancient authorities add *and going through the midst of them went his way, and so passed by.* Jesus <sup>2</sup>hid himself, and went out of the temple<sup>3</sup>.  
 And as he passed by, he saw a man blind from his **9**  
 birth. And his disciples asked him, saying, Rabbi, **2**  
 who did sin, this man, or his parents, that he should  
 be born blind? Jesus answered, Neither did this **3**  
 man sin, nor his parents: but that the works of God  
 should be made manifest in him. We must work **4**  
 the works of him that sent me, while it is day: the  
 night cometh, when no man can work. When I am **5**  
 in the world, I am the light of the world. When **6**  
 he had thus spoken, he spat on the ground, and  
 made clay of the spittle, <sup>4</sup>and anointed his eyes with  
 the clay, and said unto him, Go, wash in the pool of **7**  
 Siloam (which is by interpretation, Sent). He went  
 away therefore, and washed, and came seeing. The **8**  
 neighbours therefore, and they which saw him afore-  
 time, that he was a beggar, said, Is not this he that  
 sat and begged? Others said, It is he: others said, **9**  
 No, but he is like him. He said, I am *he*. They **10**  
 said therefore unto him, How then were thine eyes  
 opened? He answered, The man that is called **11**  
 Jesus made clay, and anointed mine eyes, and said  
 unto me, Go to Siloam, and wash: so I went away  
 and washed, and I received sight. And they said **12**  
 unto him, Where is he? He saith, I know not.

They bring to the Pharisees him that aforetime **13**  
 was blind. Now it was the sabbath on the day when **14**  
 Jesus made the clay, and opened his eyes. Again **15**  
 therefore the Pharisees also asked him how he re-  
 ceived his sight. And he said unto them, He put  
 clay upon mine eyes, and I washed, and do see.  
 Some therefore of the Pharisees said, This man is **16**  
 not from God, because he keepeth not the sabbath.  
 But others said, How can a man that is a sinner do  
 such signs? And there was a division among them.  
 They say therefore unto the blind man again, What **17**  
 sayest thou of him, in that he opened thine eyes?  
 And he said, He is a prophet. The Jews therefore **18**  
 did not believe concerning him, that he had been  
 blind, and had received his sight, until they called  
 the parents of him that had received his sight, and **19**  
 asked them, saying, Is this your son, who ye say  
 was born blind? how then doth he now see? His **20**  
 parents answered and said, We know that this is our

\* For "was" read "was born" and omit marg. 1.—*Am. Com.*



21 son, and that he was born blind: but how he now  
 seeth, we know not; or who opened his eyes, we  
 know not: ask him; he is of age; he shall speak for  
 22 himself. These things said his parents, because they  
 feared the Jews: for the Jews had agreed already,  
 that if any man should confess him *to be* Christ, he  
 23 should be put out of the synagogue. Therefore said  
 24 his parents, He is of age; ask him. So they called  
 a second time the man that was blind, and said  
 unto him, Give glory to God: we know that this  
 25 man is a sinner. He therefore answered, Whether  
 he be a sinner, I know not: one thing I know, that,  
 26 whereas I was blind, now I see. They said there-  
 fore unto him, What did he to thee? how opened  
 27 he thine eyes? He answered them, I told you even  
 now, and ye did not hear: wherefore would ye hear  
 28 it again? would ye also become his disciples? And  
 they reviled him, and said, Thou art his disciple;  
 29 but we are disciples of Moses. We know that God  
 hath spoken unto Moses: but as for this man, we  
 30 know not whence he is. The man answered and  
 said unto them, Why, herein is the marvel, that ye  
 know not whence he is, and *yet* he opened mine  
 31 eyes. We know that God heareth not sinners: but  
 if any man be a worshipper of God, and do his will,  
 32 him he heareth. Since the world began it was never  
 heard that any one opened the eyes of a man born  
 33 blind. If this man were not from God, he could do  
 34 nothing. They answered and said unto him, Thou  
 wast altogether born in sins, and dost thou teach us?  
 And they cast him out.

35 Jesus heard that they had cast him out; and find-  
 ing him, he said, Dost thou believe on 'the Son of  
 36 God? He answered and said, And who is he, Lord,  
 37 that I may believe on him? Jesus said unto him,  
 Thou hast both seen him, and he it is that speaketh  
 38 with thee. And he said, Lord, I believe. And he  
 39 worshipped him. And Jesus said, For judgement  
 came I into this world, that they which see not may  
 see; and that they which see may become blind.  
 40 Those of the Pharisees which were with him heard  
 these things, and said unto him, Are we also blind?  
 41 Jesus said unto them, If ye were blind, ye would  
 have no sin: but now ye say, We see: your sin re-  
 maineth.

10 Verily, verily, I say unto you, He that entereth  
 not by the door into the fold of the sheep, but  
 climbeth up some other way, the same is a thief and

<sup>1</sup> Many ancient au-  
 thorities read *the*  
*Son of man.*

a robber. But he that entereth in by the door is <sup>1</sup>the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This <sup>2</sup>parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me\* are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may <sup>3</sup>have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: *he fleeth* because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must <sup>4</sup>bring, and they shall hear my voice; and <sup>5</sup>they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one <sup>6</sup>taketh it away from me, but I lay it down of myself. I have <sup>7</sup>power to lay it down, and I have <sup>7</sup>power to take it again. This commandment received I from my Father.

There arose a division again among the Jews because of these words. And many of them said, Thou hath a <sup>8</sup>devil, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a <sup>8</sup>devil. Can a <sup>8</sup>devil open the eyes of the blind?

<sup>9</sup>And it was the feast of the dedication at Jeru-

\* "before me" add marg. Some ancient authorities omit *before me*.—Am. Com.

<sup>1</sup> Or, a shepherd

<sup>2</sup> Or, proverb

<sup>3</sup> Or, have abundance

<sup>4</sup> Or, lead

<sup>5</sup> Or, there shall be one flock

<sup>6</sup> Some ancient authorities read took it away.

<sup>7</sup> Or, right

<sup>8</sup> Gr. demon.

<sup>9</sup> Some ancient authorities read At that time was the feast.

23 salem: it was winter; and Jesus was walking in the  
 24 temple in Solomon's porch. The Jews therefore  
 came round about him, and said unto him, How  
 long dost thou hold us in suspense? If thou art  
 25 the Christ, tell us plainly. Jesus answered them,  
 I told you, and ye believe not: the works that I do  
 26 in my Father's name, these bear witness of me. But  
 27 ye believe not, because ye are not of my sheep. My  
 sheep hear my voice, and I know them, and they  
 28 follow me: and I give unto them eternal life; and  
 they shall never perish, and no one shall snatch  
 29 them out of my hand. <sup>1</sup>My Father, which hath  
 given *them* unto me, is greater than all; and no one  
 30 is able to snatch <sup>2</sup>*them* out of the Father's hand. I  
 31 and the Father are one. The Jews took up stones  
 32 again to stone him. Jesus answered them, Many  
 good works have I shewed you from the Father;  
 33 for which of those works do ye stone me? The  
 Jews answered him, For a good work we stone thee  
 not, but for blasphemy; and because that thou, be-  
 34 ing a man, makest thyself God. Jesus answered  
 them, Is it not written in your law, I said, Ye are  
 35 gods? If he called them gods, unto whom the word  
 of God came (and the scripture cannot be broken),  
 36 say ye of him, whom the Father <sup>3</sup>sanctified and sent  
 into the world, Thou blasphemest; because I said,  
 37 I am *the* Son of God? If I do not the works of my  
 38 Father, believe me not. But if I do them, though  
 ye believe not me, believe the works: that ye may  
 39 know and understand that the Father is in me, and  
 I in the Father. They sought again to take him:  
 and he went forth out of their hand.  
 40 And he went away again beyond Jordan into the  
 place where John was at the first baptizing; and  
 41 there he abode. And many came unto him; and  
 they said, John indeed did no sign: but all things  
 42 whatsoever John spake of this man were true. And  
 many believed on him there.

<sup>1</sup> Some ancient au-  
 thorities read  
 That which my  
 Father hath giv-  
 en unto me.

<sup>2</sup> Or, aught

<sup>3</sup> Or, consecrated

11 Now a certain man was sick, Lazarus of Betha-  
 ny, of the village of Mary and her sister Martha.  
 2 And it was that Mary which anointed the Lord with  
 ointment, and wiped his feet with her hair, whose  
 3 brother Lazarus was sick. The sisters therefore  
 sent unto him, saying, Lord, behold, he whom thou  
 4 lovest is sick. But when Jesus heard it, he said,  
 This sickness is not unto death, but for the glory of  
 God, that the Son of God may be glorified thereby.  
 5 Now Jesus loved Martha, and her sister, and Laza-

rus. When therefore he heard that he was sick, he 6  
 abode at that time two days in the place where he  
 was. Then after this he saith to the disciples, Let 7  
 us go into Judæa again. The disciples say unto 8  
 him, Rabbi, the Jews were but now seeking to stone  
 thee; and goest thou thither again? Jesus answered, 9  
 Are there not twelve hours in the day? If a man  
 walk in the day, he stumbleth not, because he seeth  
 the light of this world. But if a man walk in the 10  
 night, he stumbleth, because the light is not in him.  
 These things spake he: and after this he saith unto 11  
 them, Our friend Lazarus is fallen asleep; but I go,  
 that I may awake him out of sleep. The disciples 12  
 therefore said unto him, Lord, if he is fallen asleep,  
 he will <sup>1</sup>recover. Now Jesus had spoken of his 13  
 death: but they thought that he spake of taking  
 rest in sleep. Then Jesus therefore said unto them 14  
 plainly, Lazarus is dead. And I am glad for your 15  
 sakes that I was not there, to the intent ye may be-  
 lieve; nevertheless let us go unto him. Thomas 16  
 therefore, who is called <sup>2</sup>Didymus, said unto his  
 fellow-disciples, Let us also go, that we may die  
 with him.

So when Jesus came, he found that he had been 17  
 in the tomb four days already. Now Bethany was 18  
 nigh unto Jerusalem, about fifteen furlongs off; and 19  
 many of the Jews had come to Martha and Mary,  
 to console them concerning their brother. Martha 20  
 therefore, when she heard that Jesus was coming,  
 went and met him: but Mary still sat in the house.  
 Martha therefore said unto Jesus, Lord, if thou 21  
 hadst been here, my brother had not died. And 22  
 even now I know that, whatsoever thou shalt ask of  
 God, God will give thee. Jesus saith unto her, Thy 23  
 brother shall rise again. Martha saith unto him, I 24  
 know that he shall rise again in the resurrection at  
 the last day. Jesus said unto her, I am the resur- 25  
 rection and the life: he that believeth on me, though  
 he die, yet shall he live: and whosoever liveth and 26  
 believeth on me shall never die. Believest thou this?  
 She saith unto him, Yea, Lord: I have believed that 27  
 thou art the Christ, the Son of God, *even* he that  
 cometh into the world. And when she had said 28  
 this, she went away, and called Mary <sup>3</sup>her sister se-  
 cretly, saying, The <sup>4</sup>Master is here, and calleth thee.  
 And she, when she heard it, arose quickly, and went 29  
 unto him. (Now Jesus was not yet come into the 30  
 village, but was still in the place where Martha met

1 Gr. *be saved*.

2 That is, *Twin*.

3 Or, *her sister*,  
*saying secretly*

4 Or, *Teacher*

- 31 him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb
- 32 to <sup>1</sup>weep there. Mary therefore, when she came <sup>1</sup>Gr. *wail*. where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here,
- 33 my brother had not died. When Jesus therefore saw her <sup>2</sup>weeping, and the Jews *also* <sup>2</sup>weeping which came with her, he <sup>3</sup>groaned in the spirit, and <sup>3</sup>was <sup>3</sup>Or, *was moved with indignation in the spirit* troubled, and said, Where have ye laid him? They
- 34 say unto him, Lord, come and see. Jesus wept. <sup>4</sup>Gr. *troubled himself*.
- 35 The Jews therefore said, Behold how he loved him!
- 36 But some of them said, Could not this man, which opened the eyes of him that was blind, have caused
- 37 that this man also should not die? Jesus therefore again <sup>5</sup>groaning in himself cometh to the tomb. <sup>5</sup>Or, *being moved with indignation in himself*
- 38 Now it was a cave, and a stone lay <sup>6</sup>against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four
- 39 days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory
- 40 of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee
- 41 that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe
- 42 that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come.
- 43 forth. He that was dead came forth, bound hand and foot with <sup>7</sup>grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. <sup>7</sup>Or, *grave-bands*
- 44 Many therefore of the Jews, which came to Mary
- 45 and beheld <sup>8</sup>that which he did, believed on him. <sup>8</sup>Many ancient authorities read *the things which he did.*
- 46 But some of them went away to the Pharisees, and told them the things which Jesus had done.
- 47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this
- 48 man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.
- 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing
- 50 at all, nor do ye take account that it is expedient for you that one man should die for the people, and
- 51 that the whole nation perish not. Now this he said



not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of <sup>1</sup>spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, Why was not this ointment sold for three hundred <sup>2</sup>pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the <sup>3</sup>bag <sup>4</sup>took away what was put therein. Jesus therefore said, <sup>5</sup>Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always.

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the morrow <sup>6</sup>a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of

<sup>1</sup> See marginal note on Mark xiv. 3.

<sup>2</sup> See marginal note on Matt. xviii. 28.

<sup>3</sup> Or, box

<sup>4</sup> Or, carried what was put therein

<sup>5</sup> Or, Let her alone: it was that she might keep it

<sup>6</sup> Some ancient authorities read the common people.

14 the Lord, even the King of Israel. And Jesus, hav-  
 ing found a young ass, sat thereon; as it is written,  
 15 Fear not, daughter of Zion: behold, thy King com-  
 16 eth, sitting on an ass's colt. These things under-  
 stood not his disciples at the first: but when Jesus  
 was glorified, then remembered they that these things  
 were written of him, and that they had done these  
 17 things unto him. The multitude therefore that was  
 with him when he called Lazarus out of the tomb,  
 18 and raised him from the dead, bare witness. For  
 this cause also the multitude went and met him, for  
 19 that they heard that he had done this sign. The  
 Pharisees therefore said among themselves, 'Behold <sup>1 Or, Ye behold</sup>  
 how ye prevail nothing: lo, the world is gone after  
 him.  
 20 Now there were certain Greeks among those that  
 21 went up to worship at the feast: these therefore  
 came to Philip, which was of Bethsaida of Galilee,  
 and asked him, saying, Sir, we would see Jesus.  
 22 Philip cometh and telleth Andrew: Andrew cometh,  
 23 and Philip, and they tell Jesus. And Jesus an-  
 swereth them, saying, The hour is come, that the  
 24 Son of man should be glorified. Verily, verily, I  
 say unto you, Except a grain of wheat fall into the  
 earth and die, it abideth by itself alone; but if it die,  
 25 it beareth much fruit. He that loveth his <sup>2 Or, soul</sup> life loseth  
 it; and he that hateth his <sup>2</sup> life in this world shall  
 26 keep it unto life eternal. If any man serve me, let  
 him follow me; and where I am, there shall also my  
 servant be: if any man serve me, him will the Father  
 27 honour. Now is my soul troubled; and what shall  
 I say? Father, save me from this <sup>3</sup> hour. But for <sup>3 Or, hour?</sup>  
 28 this cause came I unto this hour. Father, glorify  
 thy name. There came therefore a voice out of  
 heaven, *saying*, I have both glorified it, and will glo-  
 29 rify it again. The multitude therefore, that stood  
 by, and heard it, said that it had thundered: others  
 30 said, An angel hath spoken to him. Jesus answered  
 and said, This voice hath not come for my sake, but  
 31 for your sakes. Now is <sup>4</sup> the judgement of this <sup>4 Or, a judgement</sup>  
 world: now shall the prince of this world be cast  
 32 out. And I, if I be lifted up <sup>5</sup> from the earth, will <sup>5 Or, out of</sup>  
 33 draw all men unto myself. But this he said, signi-  
 34 fying by what manner of death he should die. The  
 multitude therefore answered him, We have heard  
 out of the law that the Christ abideth for ever: and  
 how sayest thou, The Son of man must be lifted up?  
 35 who is this Son of man? Jesus therefore said unto

1 Or, in

them, Yet a little while is the light <sup>1</sup>among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the <sup>36</sup>light, believe on the light, that ye may become sons of light.

2 Or, was hidden from them.

These things spake Jesus, and he departed and <sup>2</sup>hid himself from them. But though he had done <sup>37</sup>so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be <sup>38</sup>fulfilled, which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah <sup>39</sup>said again,

He hath blinded their eyes, and he hardened <sup>40</sup>their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

These things said Isaiah, because he saw his glory; <sup>41</sup>and he spake of him. Nevertheless even of the <sup>42</sup>rulers many believed on him; but because of the Pharisees they did not confess <sup>43</sup>it, lest they should be put out of the synagogue: for they loved the <sup>43</sup>glory of men more than the glory of God\*.

3 Or, him

And Jesus cried and said, He that believeth on me, <sup>44</sup>believeth not on me, but on him that sent me. And <sup>45</sup>he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever <sup>46</sup>believeth on me may not abide in the darkness. And <sup>47</sup>if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and <sup>48</sup>receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the <sup>49</sup>Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life <sup>50</sup>eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus know-**13**

\* For "the glory of men . . . the glory of God" read "the glory that is of men . . . the glory that is of God."—*Am. Com.*

- ing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them <sup>1</sup>unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
- 10 Jesus saith to him, He that is bathed needeth not <sup>2</sup>save to wash his feet, but is clean every whit: and 11 ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean.
- 12 So when he had washed their feet, and taken his garments, and <sup>3</sup>sat down again, he said unto them, 13 Know ye what I have done to you? Ye call me, 'Master, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the 'Master, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should 16 do as I have done to you. Verily, verily, I say unto you, A <sup>5</sup>servant is not greater than his lord; neither 17 'one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I 'have chosen: but that the scripture may be fulfilled, He that eateth 'my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that 'I am 20 *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say 22 unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he

<sup>1</sup> Or, to the uttermost.

<sup>2</sup> Some ancient authorities omit save, and his feet.

<sup>3</sup> Gr. reclined.

<sup>4</sup> Or, Teacher

<sup>5</sup> Gr. bondservant.

<sup>6</sup> Gr. an apostle.

<sup>7</sup> Or, chose

<sup>8</sup> Many ancient authorities read his bread with me.

<sup>9</sup> Or, I am.

spake. There was at the table reclining in Jesus' 23  
bosom one of his disciples, whom Jesus loved. Si- 24  
mon Peter therefore beckoneth to him, and saith  
unto him, Tell *us* who it is of whom he speaketh.  
He leaning back, as he was, on Jesus' breast saith 25  
unto him, Lord, who is it? Jesus therefore answer- 26  
eth, He it is, for whom I shall dip the sop, and give  
it him. So when he had dipped the sop, he taketh  
and giveth it to Judas, *the son* of Simon Iscariot.  
And after the sop, then entered Satan into him. 27  
Jesus therefore saith unto him, That thou doest, do  
quickly. Now no man at the table knew for what 28  
intent he spake this unto him. For some thought, 29  
because Judas had the 'bag, that Jesus said unto  
him, Buy what things we have need of for the feast;  
or, that he should give something to the poor. He 30  
then having received the sop went out straightway:  
and it was night.

1 Or, *box*

When therefore he was gone out, Jesus saith, Now 31  
'is the Son of man glorified, and God 'is glorified  
in him; and God shall glorify him in himself, and 32  
straightway shall he glorify him. Little children, 33  
yet a little while I am with you. Ye shall seek me:  
and as I said unto the Jews, Whither I go, ye can-  
not come; so now I say unto you. A new com- 34  
mandment I give unto you, that ye love one an-  
other; 'even as I have loved you, that ye also love  
one another. By this shall all men know that 35  
ye are my disciples, if ye have love one to an-  
other.

2 Or, *was*

3 Or, *even as I  
loved you, that ye  
also may love one  
another.*

Simon Peter saith unto him, Lord, whither goest 36  
thou? Jesus answered, Whither I go, thou canst not  
follow me now; but thou shalt follow afterward.  
Peter saith unto him, Lord, why cannot I follow 37  
thee even now? I will lay down my life for thee.  
Jesus answereth, Wilt thou lay down thy life for 38  
me? Verily, verily, I say unto thee, The cock shall  
not crow, till thou hast denied me thrice.

4 Or, *believe in  
God\**

Let not your heart be troubled: 'ye believe in 14  
God, believe also in me. In my Father's house are 2  
many 'mansions; if it were not so, I would have told  
you; for I go to prepare a place for you. And if I go 3  
and prepare a place for you, I come again, and will

5 Or, *abiding-  
places*

6 Many ancient  
authorities read  
*And whither I  
go ye know, and  
the way ye know.*

receive you unto myself; that where I am, *there* ye  
may be also. 'And whither I go, ye know the way. 4  
Thomas saith unto him, Lord, we know not whither 5



- 6 thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life:  
 7 no one cometh unto the Father, but <sup>1</sup>by me. If ye <sup>1</sup>Or, *through*  
 had known me, ye would have known my Father also: from henceforth ye know him, and have seen  
 8 him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have  
 9 I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father?  
 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me  
 11 doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for  
 12 the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he  
 13 do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask  
 14 <sup>2</sup>me anything\* in my name, that will I do. If ye <sup>2</sup>Many ancient authorities omit *me*.  
 15 love me, ye will keep my commandments. And I will <sup>3</sup>pray the Father, and he shall give you another <sup>3</sup>Gr. *make request of*.  
 16 Comforter, that he may be with you for ever, <sup>4</sup>even the Spirit of truth: whom the world cannot receive; <sup>4</sup>Or, *Advocate*  
 for it beholdeth him not, neither knoweth him: ye <sup>4</sup>Or, *Helper*  
 know him; for he abideth with you, and shall be in <sup>4</sup>Gr. *Paraclete*.  
 17 you. I will not leave you <sup>5</sup>desolate: I come unto <sup>5</sup>Or, *orphans*  
 18 you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, <sup>6</sup>ye <sup>6</sup>Or, *and ye shall live*  
 19 shall live also. In that day ye shall know that I am  
 20 in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?  
 21 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our  
 22 abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

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\* For "shall ask me anything" read "shall ask anything" and let marg. <sup>2</sup> read Many ancient authorities add *me*.—*Am. Com.*

1 Or, *Advocate*  
Or, *Helper*  
Gr. *Paraclete*.

These things have I spoken unto you, while *yet* 25  
abiding with you. But the <sup>1</sup>Comforter, *even* the 26  
Holy Spirit, whom the Father will send in my name,  
he shall teach you all things, and bring to your re-  
membrance all that I said unto you. Peace I leave 27  
with you; my peace I give unto you: not as the  
world giveth, give I unto you. Let not your heart  
be troubled, neither let it be fearful. Ye heard 28  
how I said to you, I go away, and I come unto you.  
If ye loved me, ye would have rejoiced, because I go  
unto the Father: for the Father is greater than I.  
And now I have told you before it come to pass, 29  
that, when it is come to pass, ye may believe. I 30  
will no more speak much with you, for the prince  
of the world cometh: and he hath nothing in me;  
but that the world may know that I love the Father, 31  
and as the Father gave me commandment, even so I  
do. Arise, let us go hence.

I am the true vine, and my Father is the husband-15  
man. Every branch in me that beareth not fruit, 2  
he taketh it away: and every *branch* that beareth  
fruit, he cleanseth it, that it may bear more fruit.  
Already ye are clean because of the word which I 3  
have spoken unto you. Abide in me, and I in you. 4  
As the branch cannot bear fruit of itself, except it  
abide in the vine; so neither can ye, except ye abide  
in me. I am the vine, ye are the branches: He that 5  
abideth in me, and I in him, the same beareth much  
fruit: for apart from me ye can do nothing. If a 6  
man abide not in me, he is cast forth as a branch,  
and is withered; and they gather them, and cast them  
into the fire, and they are burned. If ye abide in me, 7  
and my words abide in you, ask whatsoever ye will,  
and it shall be done unto you. Herein <sup>2</sup>is my Fa- 8  
ther glorified, <sup>3</sup>that ye bear much fruit; and *so* shall  
ye be my disciples. Even as the Father hath loved 9  
me, I also have loved you: abide ye in my love. If 10  
ye keep my commandments, ye shall abide in my  
love; even as I have kept my Father's command-  
ments, and abide in his love. These things have I 11  
spoken unto you, that my joy may be in you, and  
*that* your joy may be fulfilled. This is my con- 12  
mandment, that ye love one another, even as I have  
loved you. Greater love hath no man than this, that 13  
a man lay down his life for his friends. Ye are my 14  
friends, if ye do the things which I command you.  
No longer do I call you <sup>4</sup>servants; for the <sup>5</sup>servant 15  
knoweth not what his lord doeth: but I have called

2 Or, *was*

3 Many ancient  
authorities read  
*that ye bear much*  
*fruit, and be my*  
*disciples.*

4 Gr. *bondservants.*

5 Gr. *bondservant.*

you friends; for all things that I heard from my Fa-  
 16 ther I have made known unto you. Ye did not  
 choose me, but I chose you, and appointed you, that  
 ye should go and bear fruit, and *that* your fruit  
 should abide: that whatsoever ye shall ask of the  
 17 Father in my name, he may give it you. These  
 things I command you, that ye may love one an-  
 18 other. If the world hateth you, <sup>1 Or, know ye</sup> ye know that it  
 19 hath hated me before *it hated* you. If ye were of the  
 world, the world would love its own: but because  
 ye are not of the world, but I chose you out of the  
 20 world, therefore the world hateth you. Remember  
 the word that I said unto you, A <sup>2 Gr. bondservant.</sup> <sup>2</sup> servant is not  
 greater than his lord. If they persecuted me, they  
 will also persecute you; if they kept my word, they  
 21 will keep yours also. But all these things will they  
 do unto you for my name's sake, because they know  
 22 not him that sent me. If I had not come and spoken  
 unto them, they had not had sin: but now they have  
 23 no excuse for their sin. He that hateth me hateth  
 24 my Father also. If I had not done among them the  
 works which none other did, they had not had sin:  
 but now have they both seen and hated both me and  
 25 my Father. But *this cometh to pass*, that the word  
 may be fulfilled that is written in their law, They  
 26 hated me without a cause. But when the <sup>3 Or, Advocate</sup> <sup>3</sup> Comforter  
 is come, whom I will send unto you from the Father,  
*even* the Spirit of truth, which <sup>4 Or, goeth forth</sup> <sup>4</sup> proceedeth from the  
 27 Father, he shall bear witness of me: <sup>5 Or, and bear ye</sup> <sup>5</sup> and ye also bear  
 witness, because ye have been with me from the be-  
 ginning.  
 16 These things have I spoken unto you, that ye should  
 2 not be made to stumble. They shall put you out of  
 the synagogues: yea, the hour cometh, that whoso-  
 ever killeth you shall think that he offereth service  
 3 unto God. And these things will they do, because  
 4 they have not known the Father, nor me. But these  
 things have I spoken unto you, that when their hour  
 is come, ye may remember them, how that I told you.  
 And these things I said not unto you from the be-  
 5 ginning, because I was with you. But now I go  
 unto him that sent me; and none of you asketh me,  
 6 Whither goest thou? But because I have spoken  
 these things unto you, sorrow hath filled your heart.  
 7 Nevertheless I tell you the truth; It is expedient for  
 you that I go away: for if I go not away, the <sup>3</sup> Com-  
 forter will not come unto you; but if I go, I will  
 8 send him unto you. And he, when he is come, will

convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe 9 not on me; of righteousness, because I go to the Fa-10 ther, and ye behold me no more; of judgement, be-11 cause the prince of this world hath been judged. I 12 have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of 13 truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He 14 shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Fa-15 ther hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, 16 and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore 17 said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that 18 he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, 19 and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye 20 shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath 21 sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I 22 will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that 23 day ye shall <sup>1</sup>ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye ask-24 ed nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

1 Or, ask me no question

2 Or, parables

3 Gr. make request of.

These things have I spoken unto you in <sup>2</sup>prov-25 erbs\*: the hour cometh, when I shall no more speak unto you in <sup>2</sup>proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my 26 name: and I say not unto you, that I will <sup>3</sup>pray the Father for you; for the Father himself loveth you, 27

\* For "proverbs" read "dark sayings"—*Am. Com.*



because ye have loved me, and have believed that I  
 28 came forth from the Father. I came out from the  
 Father, and am come into the world: again, I leave  
 29 the world, and go unto the Father. His disciples  
 say, Lo, now speakest thou plainly, and speakest no  
 30 'proverb\*. Now know we that thou knowest all <sup>1 Or, parable.</sup>  
 things, and needest not that any man should ask  
 thee: by this we believe that thou camest forth from  
 31 God. Jesus answered them, Do ye now believe?  
 32 Behold, the hour cometh, yea, is come, that ye shall  
 be scattered, every man to his own, and shall leave  
 me alone: and *yet* I am not alone, because the Fa-  
 33 ther is with me. These things have I spoken unto  
 you, that in me ye may have peace. In the world  
 ye have tribulation: but be of good cheer; I have  
 overcome the world.

17 These things spake Jesus; and lifting up his eyes  
 to heaven, he said, Father, the hour is come; glori-  
 2 fy thy Son, that the Son may glorify thee: even as  
 thou gavest him authority over all flesh, that what-  
 soever thou hast given him, to them he should give  
 3 eternal life. And this is life eternal, that they should  
 know thee the only true God, and him whom thou  
 4 didst send, *even* Jesus Christ. I glorified thee on  
 the earth, having accomplished the work which thou  
 5 hast given me to do. And now, O Father, glorify  
 thou me with thine own self with the glory which I  
 6 had with thee before the world was. I manifested  
 thy name unto the men whom thou gavest me out  
 of the world: thine they were, and thou gavest them  
 7 to me; and they have kept thy word. Now they  
 know that all things whatsoever thou hast given me  
 8 are from thee: for the words which thou gavest me  
 I have given unto them; and they received *them*,  
 and knew of a truth that I came forth from thee, <sup>2 Gr. make request.</sup>  
 9 and they believed that thou didst send me. I <sup>2</sup>pray  
 for them: I <sup>2</sup>pray not for the world, but for those  
 10 whom thou hast given me; for they are thine: and  
 all things that are mine are thine, and thine are  
 11 mine; and I am glorified in them. And I am no  
 more in the world, and these are in the world, and I  
 come to thee. Holy Father, keep them in thy name  
 which thou hast given me, that they may be one,  
 12 even as we *are*. While I was with them, I kept  
 them in thy name which thou hast given me: and I  
 guarded them, and not one of them perished, but the  
 son of perdition; that the scripture might be ful-

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\* For "proverb" read "dark saying."—*Am. Com.*



filled. But now I come to thee; and these things I <sup>13</sup> speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; <sup>14</sup> and the world hated them, because they are not of the world, even as I am not of the world. I <sup>15</sup> pray not that thou shouldest take them <sup>2</sup>from the world, but that thou shouldest keep them <sup>2</sup>from <sup>3</sup>the evil one. They are not of the world, even as I am not <sup>16</sup> of the world. <sup>4</sup>Sanctify them in the truth: thy <sup>17</sup> word is truth. As thou didst send me into the <sup>18</sup> world, even so sent I them into the world. And for <sup>19</sup> their sakes I <sup>4</sup>sanctify myself, that they themselves also may be sanctified in truth. Neither for these <sup>20</sup> only do I <sup>1</sup>pray, but for them also that believe on me through their word; that they may all be one; even <sup>21</sup> as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast <sup>22</sup> given me I have given unto them; that they may be one, even as we *are* one; I in them, and thou in me, <sup>23</sup> that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, <sup>24</sup> that which thou hast given me, I will\* that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous <sup>25</sup> Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I <sup>26</sup> made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

When Jesus had spoken these words, he went <sup>18</sup> forth with his disciples over the <sup>6</sup>brook <sup>7</sup>Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which <sup>2</sup> betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, <sup>3</sup> having received the <sup>8</sup>band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were <sup>4</sup> coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of <sup>5</sup> Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, was standing with

<sup>1</sup> Gr. *make request*.

<sup>2</sup> Gr. *out of*.

<sup>3</sup> Or, *evil*

<sup>4</sup> Or, *Consecrate*

<sup>5</sup> Many ancient authorities read *those whom*.

<sup>6</sup> Or, *ravine*  
Gr. *winter-torrent*.

<sup>7</sup> Or, *of the Cedars*

<sup>8</sup> Or, *cohort*

\* For "I will" read "I desire"—*Am. Com.*

- 6 them. When therefore he said unto them, I am *he*,  
 7 they went backward, and fell to the ground. Again  
 therefore he asked them, Whom seek ye? And they  
 8 said, Jesus of Nazareth. Jesus answered, I told you  
 that I am *he*: if therefore ye seek me, let these go  
 9 their way: that the word might be fulfilled which  
 he spake, Of those whom thou hast given me I lost  
 10 not one. Simon Peter therefore having a sword  
 drew it, and struck the high priest's 'servant, and cut <sup>1 Gr. bondservant.</sup>  
 off his right ear. Now the 'servant's name was  
 11 Malchus. Jesus therefore said unto Peter, Put up  
 the sword into the sheath: the cup which the Father  
 hath given me, shall I not drink it?
- 12 So the 'band and the 'chief captain, and the offi- <sup>2 Or, cohort</sup>  
 13 cers of the Jews, seized Jesus and bound him, and <sup>3 Or, military tribune</sup>  
 led him to Annas first: for he was father in law to <sup>Gr. chiliarch.</sup>  
 14 Caiaphas, which was high priest that year. Now  
 Caiaphas was he which gave counsel to the Jews,  
 that it was expedient that one man should die for  
 the people.
- 15 And Simon Peter followed Jesus, and *so did* an-  
 other disciple. Now that disciple was known unto  
 the high priest, and entered in with Jesus into the  
 16 court of the high priest; but Peter was standing at  
 the door without. So the other disciple, which was  
 known unto the high priest, went out and spake  
 unto her that kept the door, and brought in Peter.
- 17 The maid therefore that kept the door saith unto  
 Peter, Art thou also *one* of this man's disciples? He  
 18 saith, I am not. Now the 'servants and the officers <sup>4 Gr. bondservants.</sup>  
 were standing *there*, having made <sup>5 Gr. a fire of charcoal.</sup> 'a fire of coals;  
 for it was cold; and they were warming themselves:  
 and Peter also was with them, standing and warm-  
 ing himself.
- 19 The high priest therefore asked Jesus of his dis-  
 20 ciples, and of his teaching. Jesus answered him, I  
 have spoken openly to the world; I ever taught in  
 'synagogues, and in the temple, where all the Jews <sup>6 Gr. synagogue.</sup>  
 21 come together; and in secret spake I nothing. Why  
 askest thou me? ask them that have heard *me*, what  
 I spake unto them: behold, these know the things  
 22 which I said. And when he had said this, one of  
 the officers standing by struck Jesus 'with his hand, <sup>7 Or, with a rod</sup>  
 23 saying, Answerest thou the high priest so? Jesus  
 answered him, If I have spoken evil, bear witness  
 24 of the evil: but if well, why smitest thou me? An-  
 nas therefore sent him bound unto Caiaphas the  
 high priest.

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. One of the <sup>1</sup>servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew.

They lead Jesus therefore from Caiaphas into the <sup>2</sup>palace: and it was early; and they themselves entered not into the <sup>2</sup>palace, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the <sup>2</sup>palace, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my <sup>3</sup>servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, <sup>4</sup>Thou sayest that I am a king\*. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? 38

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

\* For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [comp. Luke xxii. 70].—*Am. Com.*

19 Then Pilate therefore took Jesus, and scourged  
 2 him. And the soldiers plaited a crown of thorns,  
 and put it on his head, and arrayed him in a purple  
 3 garment; and they came unto him, and said, Hail,  
 King of the Jews! and they struck him <sup>1 Or, with rods</sup> with their  
 4 hands. And Pilate went out again, and saith unto  
 them, Behold, I bring him out to you, that ye may  
 5 know that I find no crime in him. Jesus therefore  
 came out, wearing the crown of thorns and the purple  
 garment. And *Pilate* saith unto them, Behold,  
 6 the man! When therefore the chief priests and  
 the officers saw him, they cried out, saying, Crucify  
*him*, crucify *him*. Pilate saith unto them, Take him  
 yourselves, and crucify him: for I find no crime in  
 7 him. The Jews answered him, We have a law, and  
 by that law he ought to die, because he made him-  
 8 self the Son of God. When Pilate therefore heard  
 9 this saying, he was the more afraid; and he entered  
 into the <sup>2 Gr. Prætorium.</sup> palace again, and saith unto Jesus, Whence  
 10 art thou? But Jesus gave him no answer. Pilate  
 therefore saith unto him, Speakest thou not unto  
 me? knowest thou not that I have <sup>3 Or, authority</sup> power to re-  
 11 lease thee, and have <sup>3</sup>power to crucify thee? Jesus  
 answered him, Thou wouldest have no <sup>3</sup>power  
 against me, except it were given thee from above:  
 therefore he that delivered me unto thee hath great-  
 12 er sin. Upon this Pilate sought to release him:  
 but the Jews cried out, saying, If thou release this  
 man, thou art not Cæsar's friend: every one that  
 maketh himself a king <sup>4</sup>speaketh against Cæsar. <sup>4 Or, opposeth Cæ-</sup>  
 13 When Pilate therefore heard these words, he  
 brought Jesus out, and sat down on the judgement-  
 seat at a place called The Pavement, but in He-  
 14 brew, Gabbatha. Now it was the Preparation of  
 the passover: it was about the sixth hour. And he  
 15 saith unto the Jews, Behold, your King! They there-  
 fore cried out, Away with *him*, away with *him*, cru-  
 cify him. Pilate saith unto them, Shall I crucify  
 your King? The chief priests answered, We have  
 16 no king but Cæsar. Then therefore he delivered  
 him unto them to be crucified.  
 17 They took Jesus therefore: and he went out,  
 bearing the cross for himself, unto the place called  
 The place of a skull, which is called in Hebrew  
 18 Golgotha: where they crucified him, and with him  
 two others, on either side one, and Jesus in the midst.  
 19 And Pilate wrote a title also, and put it on the cross.  
 And there was written, JESUS OF NAZARETH, THE

<sup>1</sup> Or, for the place  
of the city where  
Jesus was cruci-  
fied was nigh at  
hand

KING OF THE JEWS. This title therefore read many 20  
of the Jews: <sup>1</sup>for the place where Jesus was cruci-  
fied was nigh to the city: and it was written in  
Hebrew, *and* in Latin, *and* in Greek. The chief 21  
priests of the Jews therefore said to Pilate, Write  
not, The King of the Jews; but, that he said, I am  
King of the Jews. Pilate answered, What I have 22  
written I have written.

<sup>2</sup> Or, tunic

The soldiers therefore, when they had crucified 23  
Jesus, took his garments, and made four parts, to  
every soldier a part; and also the <sup>2</sup>coat: now the  
<sup>2</sup>coat was without seam, woven from the top through-  
out. They said therefore one to another, Let us not 24  
rend it, but cast lots for it, whose it shall be: that  
the scripture might be fulfilled, which saith,

They parted my garments among them,

And upon my vesture did they cast lots.

These things therefore the soldiers did. But there 25  
were standing by the cross of Jesus his mother, and  
his mother's sister, Mary the *wife* of Clopas, and  
Mary Magdalene. When Jesus therefore saw his 26  
mother, and the disciple standing by, whom he  
loved, he saith unto his mother, Woman, behold,  
thy son! Then saith he to the disciple, Behold, thy 27  
mother! And from that hour the disciple took her  
unto his own *home*.

After this Jesus, knowing that all things are now 28  
finished, that the scripture might be accomplished,  
saith, I thirst. There was set there a vessel full of 29  
vinegar: so they put a sponge full of the vinegar  
upon hyssop, and brought it to his mouth. When 30  
Jesus therefore had received the vinegar, he said,  
It is finished: and he bowed his head, and gave up  
his spirit.

The Jews therefore, because it was the Prepara- 31  
tion, that the bodies should not remain on the cross  
upon the sabbath (for the day of that sabbath was a  
high *day*), asked of Pilate that their legs might be  
broken, and *that* they might be taken away. The 32  
soldiers therefore came, and brake the legs of the  
first, and of the other which was crucified with  
him: but when they came to Jesus, and saw that 33  
he was dead already, they brake not his legs: how- 34  
beit one of the soldiers with a spear pierced his  
side, and straightway there came out blood and wa-  
ter. And he that hath seen hath borne witness, 35  
and his witness is true: and he knoweth that he  
saith true, that ye also may believe. For these 36



things came to pass, that the scripture might be  
 37 fulfilled, A bone of him shall not be 'broken. And <sup>1 Or, crushed.</sup> again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He

39 came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a <sup>2</sup> mixture of myrrh and

<sup>2</sup> Some ancient authorities read roll.

40 aloes, about a hundred pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein

42 was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the

2 tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where

3 they have laid him. Peter therefore went forth, and the other disciple, and they went toward the

4 tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter

6 therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths

7 lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place

8 by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he

9 saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the

12 tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body

13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because

they have taken away my Lord, and I know not where they have laid him. When she had thus said, 14 she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith 15 unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, 16 and saith unto him in Hebrew, Rabboni; which is to say, <sup>1</sup>Master. Jesus saith to her, <sup>2</sup>Touch me not; for 17 I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I 18 have seen the Lord; and *how that* he had said these things unto her.

When therefore it was evening, on that day, the 19 first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had said this, he 20 shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace *be* unto 21 you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, 22 and saith unto them, Receive ye the <sup>3</sup>Holy Ghost: whose soever sins ye forgive, they are forgiven unto 23 them; whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called <sup>4</sup>Didymus, 24 was not with them when Jesus came. The other <sup>5</sup>25 disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

And after eight days again his disciples were with- 26 in, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither 27 thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, 28 My Lord and my God. Jesus saith unto him, Be- 29 cause thou hast seen me, <sup>6</sup>thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Many other signs therefore did Jesus in the pres- 30

<sup>1</sup> Or, *Teacher*.

<sup>2</sup> Or, *Take not hold on me*

<sup>3</sup> Or, *Holy Spirit*

<sup>4</sup> That is, *Twin*.

<sup>5</sup> Or, *hast thou believed?*

ence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called 'Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked\*), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out upon the land, they see <sup>2</sup>a fire of coals there, and <sup>3</sup>fish laid thereon, and <sup>4</sup>bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went <sup>5</sup>up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the <sup>6</sup>bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of 'John, <sup>7</sup>lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I <sup>8, 9</sup>love thee. He saith unto him,

<sup>1</sup> That is, *Twin*.

<sup>2</sup> Gr. *a fire of charcoal*.

<sup>3</sup> Or, *a fish*

<sup>4</sup> Or, *a loaf*.

<sup>5</sup> Or, *aboard*

<sup>6</sup> Or, *loaf*

<sup>7</sup> Gr. *Joanes*. See ch. i. 42, margin.

<sup>8, 9</sup> Love in these places represents two different Greek words.

\* "was naked" add marg. Or, *had on his under garment only*—*Am. Com.*

1 Gr. *Joanes*. See  
ch. i. 42, margin.  
2, 3 *Love* in these  
places represents  
two different  
Greek words.

4 Or, *perceivest*

5 Gr. *and this  
man, what?*

Feed my lambs. He saith to him again a second 16  
time, Simon, *son* of <sup>1</sup>John, <sup>2</sup>lovest thou me? He  
saith unto him, Yea, Lord; thou knowest that I <sup>3</sup>love  
thee. He saith unto him, Tend my sheep. He saith 17  
unto him the third time, Simon, *son* of <sup>1</sup>John, <sup>2</sup>lovest  
thou me? Peter was grieved because he said unto  
him the third time, <sup>2</sup>Lovest thou me? And he said  
unto him, Lord, thou knowest all things; thou <sup>4</sup>know-  
est that I <sup>3</sup>love thee. Jesus saith unto him, Feed my  
sheep. Verily, verily, I say unto thee, When thou 18  
wast young, thou girdedst thyself, and walkedst  
whither thou wouldest: but when thou shalt be old,  
thou shalt stretch forth thy hands, and another shall  
gird thee, and carry thee whither thou wouldest  
not. Now this he spake, signifying by what man- 19  
ner of death he should glorify God. And when he  
had spoken this, he saith unto him, Follow me.  
Peter, turning about, seeth the disciple whom Jesus 20  
loved following; which also leaned back on his  
breast at the supper, and said, Lord, who is he that  
betrayeth thee? Peter therefore seeing him saith to 21  
Jesus, Lord, <sup>5</sup>and what shall this man do? Jesus 22  
saith unto him, If I will that he tarry till I come,  
what *is that* to thee? follow thou me. This saying 23  
therefore went forth among the brethren, that that  
disciple should not die: yet Jesus said not unto him,  
that he should not die; but, If I will that he tarry  
till I come, what *is that* to thee?

This is the disciple which beareth witness of these 24  
things, and wrote these things: and we know that  
his witness is true.

And there are also many other things which Jesus 25  
did, the which if they should be written every one,  
I suppose that even the world itself would not con-  
tain the books that should be written.

# THE ACTS OF THE APOSTLES.

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- 1** THE <sup>1</sup>former treatise I made, O Theophilus, con- <sup>1</sup> Gr. *first*.  
**2** cerning all that Jesus began both to do and to teach,  
**3** until the day in which he was received up, after <sup>2</sup> Or, *Holy Spirit*:  
and so through-  
cut this book.  
**4** that he had given commandment through the <sup>2</sup>Holy  
**5** Ghost unto the apostles whom he had chosen: to <sup>3</sup> Gr. *presented*.  
 whom he also <sup>3</sup>shewed himself alive after his pas-  
 sion by many proofs, appearing unto them by the  
 space of forty days, and speaking the things con-  
**6** cerning the kingdom of God: and, <sup>4</sup>being assembled <sup>4</sup> Or, *eating with*  
*them*  
 together with them, he charged them not to depart  
 from Jerusalem, but to wait for the promise of the  
**7** Father, which, *said he*, ye heard from me: for John  
 indeed baptized with water; but ye shall be bap-  
 tized <sup>5</sup>with the Holy Ghost not many days hence. <sup>5</sup> Or, *in*  
**8** They therefore, when they were come together,  
 asked him, saying, Lord, dost thou at this time re-  
**9** store the kingdom to Israel? And he said unto  
 them, It is not for you to know times or seasons,  
 which the Father hath <sup>6</sup>set within his own authori- <sup>6</sup> Or, *appointed by*  
**10** ty. But ye shall receive power, when the Holy  
 Ghost is come upon you: and ye shall be my wit-  
 nesses both in Jerusalem, and in all Judæa and Sa-  
 maria, and unto the uttermost part of the earth.  
**11** And when he had said these things, as they were  
 looking, he was taken up; and a cloud received him  
 out of their sight. And while they were looking  
 stedfastly into heaven as he went, behold, two men  
 stood by them in white apparel; which also said, Ye  
 men of Galilee, why stand ye looking into heaven?  
 this Jesus, which was received up from you into  
 heaven, shall so come in like manner as ye beheld  
 him going into heaven.



Then returned they unto Jerusalem from the 12  
 mount called Olivet, which is nigh unto Jerusalem,  
 a sabbath day's journey off. And when they were 13  
 come in, they went up into the upper chamber, where  
 they were abiding; both Peter and John and James  
 and Andrew, Philip and Thomas, Bartholomew and  
 Matthew, James *the son* of Alphæus, and Simon the  
 Zealot, and Judas *the son* of James. These all with 14  
 one accord continued stedfastly in prayer, <sup>2</sup>with the  
 women, and Mary the mother of Jesus, and with  
 his brethren.

1 Or, brother. See  
 Jude 1.

2 Or, with certain  
 women.

And in these days Peter stood up in the midst of 15  
 the brethren, and said (and there was a multitude of  
<sup>3</sup>persons gathered together, about a hundred and  
 twenty), Brethren, it was needful that the scripture 16  
 should be fulfilled, which the Holy Ghost spake be-  
 fore by the mouth of David concerning Judas, who  
 was guide to them that took Jesus. For he was 17  
 numbered among us, and received his <sup>4</sup>portion in  
 this ministry. (Now this man obtained a field with 18  
 the reward of his iniquity; and falling headlong, he  
 burst asunder in the midst, and all his bowels gushed  
 out. And it became known to all the dwellers at 19  
 Jerusalem; insomuch that in their language that  
 field was called Akeldama, that is, The field of  
 blood.) For it is written in the book of Psalms, 20

3 Gr. names.

4 Or, lot

Let his habitation be made desolate,

And let no man dwell therein:

and,

5 Gr. *oversceership*.

His <sup>5</sup>office let another take.

6 Or, over

Of the men therefore which have companied with 21  
 us all the time that the Lord Jesus went in and went  
 out <sup>6</sup>among us, beginning from the baptism of John, 22  
 unto the day that he was received up from us, of  
 these must one become a witness with us of his res-  
 urrection. And they put forward two, Joseph called 23  
 Barsabbas, who was surnamed Justus, and Matthias.  
 And they prayed, and said, Thou, Lord, which know- 24  
 est the hearts of all men, shew of these two the one  
 whom thou hast chosen, to take the place in this 25  
 ministry and apostleship, from which Judas fell  
 away, that he might go to his own place. And 26  
 they gave lots <sup>7</sup>for them; and the lot fell upon  
 Matthias; and he was numbered with the eleven  
 apostles.

8 Gr. *was being ful-  
 filled*.

And when the day of Pentecost <sup>8</sup>was now come, 2  
 they were all together in one place. And suddenly 2  
 there came from heaven a sound as of the rushing

of a mighty wind, and it filled all the house where  
 3 they were sitting. And there appeared unto them 1 *Or, parting among*  
 tongues <sup>them</sup> 'parting asunder, like as of fire; and it sat  
 4 upon each one of them. And they were all filled *Or, distributing*  
 with the Holy Spirit, and began to speak with other  
 tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, de-  
 6 vout men, from every nation under heaven. And  
 when this sound was heard, the multitude came to-  
 gether, and were confounded, because that every  
 man heard them speaking in his own language.

7 And they were all amazed and marvelled, saying,  
 Behold, are not all these which speak Galilæans?

8 And how hear we, every man in our own language,

9 wherein we were born? Parthians and Medes and  
 Elamites, and the dwellers in Mesopotamia, in Judæa

10 and Cappadocia, in Pontus and Asia, in Phrygia and  
 Pamphylia, in Egypt and the parts of Libya about  
 Cyrene, and sojourners from Rome, both Jews and

11 proselytes, Cretans and Arabians, we do hear them  
 speaking in our tongues the mighty works of God.

12 And they were all amazed, and were perplexed, say-  
 13 ing one to another, What meaneth this? But others  
 mocking said, They are filled with new wine.

14 But Peter, standing up with the eleven, lifted up  
 his voice, and spake forth unto them, *saying*, Ye  
 men of Judæa, and all ye that dwell at Jerusalem,  
 be this known unto you, and give ear unto my

15 words. For these are not drunken, as ye suppose;  
 16 seeing it is *but* the third hour of the day; but this is  
 that which hath been spoken <sup>2</sup>by the prophet Joel; *2 Or, through*

17 And it shall be in the last days, saith God,  
 I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall proph-  
 esy,

And your young men shall see visions,

And your old men shall dream dreams:

18 Yea and on my <sup>3</sup>servants and on my <sup>4</sup>hand- *3 Gr. bondmen.*  
 maidens in those days *4 Gr. bondmaid-*

Will I pour forth of my Spirit; and they shall  
 prophesy.

19 And I will shew wonders in the heaven above,  
 And signs on the earth beneath;

Blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness,  
 And the moon into blood,

Before the day of the Lord come,

That great and notable *day*:

And it shall be, that whosoever shall call on the 21  
name of the Lord shall be saved.

1 Gr. *powers.*

Ye men of Israel, hear these words: Jesus of Naza- 22  
reth, a man approved of God unto you by 'mighty  
works and wonders and signs, which God did by  
him in the midst of you, even as ye yourselves  
know; him, being delivered up by the determinate 23  
counsel and foreknowledge of God, ye by the hand  
of <sup>2</sup>lawless men did crucify and slay: whom God 24  
raised up, having loosed the pangs of death: because  
it was not possible that he should be holden of it.  
For David saith concerning him, 25

I beheld the Lord always before my face;  
For he is on my right hand, that I should not  
be moved:

Therefore my heart was glad, and my tongue 26  
rejoiced;

3 Or, *tabernacle*

Moreover my flesh also shall <sup>3</sup>dwell in hope:  
Because thou wilt not leave my soul in Hades, 27  
Neither wilt thou give thy Holy One to see  
corruption.

4 Or, *in thy pres-  
ence.*

Thou madest known unto me the ways of life; 28  
Thou shalt make me full of gladness <sup>4</sup>with thy  
countenance.

5 Or, *one should  
sit*

Brethren, I may say unto you freely of the patriarch 29  
David, that he both died and was buried, and his  
tomb is with us unto this day. Being therefore 30  
a prophet, and knowing that God had sworn with  
an oath to him, that of the fruit of his loins <sup>5</sup>he  
would set *one* upon his throne; he foreseeing *this* 31  
spake of the resurrection of the Christ, that neither  
was he left in Hades, nor did his flesh see corrup-  
tion. This Jesus did God raise up, <sup>6</sup>whereof we 32  
all are witnesses. Being therefore <sup>7</sup>by the right 33  
hand of God exalted, and having received of the  
Father the promise of the Holy Ghost, he hath  
poured forth this, which ye see and hear. For 34  
David ascended not into the heavens: but he saith  
himself,

The Lord said unto my Lord, Sit thou on my  
right hand,

Till I make thine enemies the footstool of thy 35  
feet.

8 Or, *every house*

Let <sup>8</sup>all the house of Israel therefore know assured- 36  
ly, that God hath made him both Lord and Christ,  
this Jesus whom ye crucified.

Now when they heard *this*, they were pricked in 37  
their heart, and said unto Peter and the rest of the

38 apostles, Brethren, what shall we do? And Peter  
 said unto them, Repent ye, and be baptized every  
 one of you in the name of Jesus Christ unto the re-  
 mission of your sins; and ye shall receive the gift  
 39 of the Holy Ghost. For to you is the promise, and  
 to your children, and to all that are afar off, *even* as  
 40 many as the Lord our God shall call unto him. And  
 with many other words he testified, and exhorted  
 them, saying, Save yourselves from this crooked  
 41 generation. They then that received his word  
 were baptized: and there were added *unto them* in  
 42 that day about three thousand souls. And they con-  
 tinued stedfastly in the apostles' teaching and <sup>2</sup>fel-  
 lowship, in the breaking of bread and the prayers.  
 43 And fear came upon every soul: and many won-  
 44 ders and signs were done <sup>3</sup>by the apostles.<sup>4</sup> And all  
 that believed were together, and had all things com-  
 45 mon; and they sold their possessions and goods, and  
 parted them to all, according as any man had need.  
 46 And day by day, continuing stedfastly with one ac-  
 cord in the temple, and breaking bread at home,  
 they did take their food with gladness and singleness  
 47 of heart, praising God, and having favour with all  
 the people. And the Lord added <sup>5</sup>to them day by  
 day those that were being saved\*.

<sup>1</sup> Or, having re-  
ceived

<sup>2</sup> Or, in fellowship

<sup>3</sup> Or, through

<sup>4</sup> Many ancient  
authorities add  
in Jerusalem;  
and great fear  
was upon all.

<sup>5</sup> Gr. together.

3 Now Peter and John were going up into the tem-  
 2 ple at the hour of prayer, *being* the ninth hour. And  
 a certain man that was lame from his mother's womb  
 was carried, whom they laid daily at the door of the  
 temple which is called Beautiful, to ask alms of them  
 3 that entered into the temple; who seeing Peter and  
 John about to go into the temple, asked to receive  
 4 an alms. And Peter, fastening his eyes upon him,  
 5 with John, said, Look on us. And he gave heed  
 unto them, expecting to receive something from  
 6 them. But Peter said, Silver and gold have I none;  
 but what I have, that give I thee. In the name of  
 7 Jesus Christ of Nazareth, walk. And he took him  
 by the right hand, and raised him up: and immedi-  
 ately his feet and his ankle-bones received strength.  
 8 And leaping up, he stood, and began to walk; and  
 he entered with them into the temple, walking, and  
 9 leaping, and praising God. And all the people saw  
 10 him walking and praising God: and they took knowl-  
 edge of him, that it was he which sat for alms at the  
 Beautiful Gate of the temple: and they were filled

\* For "those that were being saved" read "those that were saved" with the text in the marg.—*Am. Com.*

with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran 11 together unto them in the 'porch that is called Solomon's, greatly wondering. And when Peter saw it, 12 he answered unto the people, Ye men of Israel, why marvel ye at this <sup>2</sup>man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and 13 of Isaac, and of Jacob, the God of our fathers, hath glorified his <sup>3</sup>Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy 14 and Righteous One, and asked for a murderer to be granted unto you, and killed the <sup>4</sup>Prince of life; 15 whom God raised from the dead; <sup>5</sup>whereof we are witnesses. And <sup>6</sup>by faith in his name hath his name 16 made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did 17 it, as did also your rulers. But the things which 18 God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Re- 19 pent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he 20 may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive un- 21 til the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began\*. Moses indeed 22 said, A prophet shall the Lord God raise up unto you from among your brethren, <sup>7</sup>like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every 23 soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea 24 and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and 25 of the covenant which God <sup>8</sup>made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, 26 having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

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\* For "since the world began" read "from of old."—*Am. Com.*



- 4 And as they spake unto the people, <sup>1</sup>the priests and the captain of the temple and the Sadducees  
 2 came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the res-  
 3 urrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for  
 4 it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.
- 5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together  
 6 in Jerusalem; and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.
- 7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye  
 8 done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders,  
 9 if we this day are examined concerning a good deed done to an impotent man, <sup>2</sup>by what means this man  
 10 is <sup>3</sup>made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in <sup>4</sup>him doth this man stand here  
 11 before you whole. He is the stone which was set at nought of you the builders, which was made the  
 12 head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
- 13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- 14 And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the  
 15 council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable <sup>5</sup>miracle hath been wrought through them, is  
 16 manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak  
 17 henceforth to no man in this name. And they called them, and charged them not to speak at all nor  
 18 teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than

<sup>1</sup> Some ancient authorities read *the chief priests*.

<sup>2</sup> Or, *in whom*

<sup>3</sup> Or, *saved*

<sup>4</sup> Or, *this name*

<sup>5</sup> Gr. *sign*.

unto God, judge ye: for we cannot but speak the 20 things which we saw and heard. And they, when 21 they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty 22 years old, on whom this <sup>1</sup>miracle of healing was wrought.

<sup>1</sup> Gr. *sign*.

And being let go, they came to their own company, 23 and reported all that the chief priests and the elders had said unto them. And they, when they heard it, 24 lifted up their voice to God with one accord, and said, O <sup>2</sup>Lord, <sup>3</sup>thou that didst make the heaven and the earth and the sea, and all that in them is: <sup>4</sup>who 25 by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

<sup>2</sup> Or, *Master*

<sup>3</sup> Or, *thou art he that did make*

<sup>4</sup> The Greek text in this clause is somewhat uncertain.

Why did the Gentiles rage,

<sup>5</sup> Or, *meditate*

And the peoples <sup>5</sup>imagine vain things?

The kings of the earth set themselves in array, 26

And the rulers were gathered together,

<sup>6</sup> Gr. *Christ*.

Against the Lord, and against his <sup>6</sup>Anointed:

for of a truth in this city against thy holy Servant 27 Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy 28 hand and thy counsel foreordained to come to pass.

And now, Lord, look upon their threatenings: and 29

<sup>7</sup> Gr. *bondservants*.

grant unto thy <sup>7</sup>servants to speak thy word with all boldness, while thou stretchest forth thy hand to 30 heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And 31 when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of 32 one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. And with great 33

<sup>8</sup> Some ancient authorities add *Christ*.

power gave the apostles their witness of the resurrection of the Lord Jesus<sup>8</sup>: and great grace was upon them all. For neither was there among them any 34 that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' 35 feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed 36

Barnabas (which is, being interpreted, Son of 'exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money, and laid it at the apostles' feet. <sup>1 Or, consolation</sup>

5 But a certain man named Ananias, with Sapphira  
2 his wife, sold a possession, and kept back *part* of  
the price, his wife also being privy to it, and brought  
3 a certain part, and laid it at the apostles' feet. But  
Peter said, Ananias, why hath Satan filled thy heart  
to 'lie to the Holy Ghost, and to keep back *part* of <sup>2 Or, deceive</sup>  
4 the price of the land? Whiles it remained, did it not  
remain thine own? and after it was sold, was it not  
in thy power? How is it that thou hast conceived  
this thing in thy heart? thou hast not lied unto men,  
5 but unto God. And Ananias hearing these words  
fell down and gave up the ghost: and great fear  
6 came upon all that heard it. And the <sup>3 Gr. younger.</sup> young men  
arose and wrapped him round, and they carried him  
out and buried him.

7 And it was about the space of three hours after,  
when his wife, not knowing what was done, came  
8 in. And Peter answered unto her, Tell me whether  
ye sold the land for so much. And she said, Yea,  
9 for so much. But Peter *said* unto her, How is it  
that ye have agreed together to tempt the Spirit of  
the Lord? behold, the feet of them which have  
buried thy husband are at the door, and they shall  
10 carry thee out. And she fell down immediately at  
his feet, and gave up the ghost: and the young men  
came in and found her dead, and they carried her  
11 out and buried her by her husband. And great fear  
came upon the whole church, and upon all that  
heard these things.

12 And by the hands of the apostles were many signs  
and wonders wrought among the people; and they  
13 were all with one accord in Solomon's porch. But  
of the rest durst no man join himself to them: how- <sup>4 Or, and there were the more added to them, believing on the Lord.</sup>  
14 beit the people magnified them; 'and believers were  
the more added to the Lord, multitudes both of  
15 men and women; insomuch that they even carried  
out the sick into the streets, and laid them on beds  
and couches, that, as Peter came by, at the least his  
16 shadow might overshadow some one of them. And  
there also came together the multitude from the  
cities round about Jerusalem, bringing sick folk,  
and them that were vexed with unclean spirits: and  
they were healed every one.

17 But the high priest rose up, and all they that were

with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid hands on 18 the apostles, and put them in public ward. But an 19 angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand 20 and speak in the temple to the people all the words of this Life. And when they heard *this*, they entered 21 into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. But the officers that 22 came found them not in the prison; and they returned, and told, saying, The prison-house we found 23 shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. Now when the captain of the temple and 24 the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, Behold, 25 the men whom ye put in the prison are in the temple standing and teaching the people. Then went 26 the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. And when they had brought 27 them, they set them before the council. And the high priest asked them, saying, We straitly charged 28 you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the 29 apostles answered and said, We must obey God rather than men. The God of our fathers raised up 30 Jesus, whom ye slew, hanging him on a tree. Him 31 did God exalt *with his right hand to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses<sup>2</sup> of these 32 <sup>3</sup>things; <sup>4</sup>and *so is* the Holy Ghost, whom God hath given to them that obey him.

But they, when they heard this, were cut to the 33 heart, and were minded to slay them. But there 34 stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. And he said unto them, Ye men of 35 Israel, take heed to yourselves as touching these men, what ye are about to do. For before these 36 days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four

<sup>1</sup> Or, at

<sup>2</sup> Some ancient authorities add *in him*.

<sup>3</sup> Gr. sayings.

<sup>4</sup> Some ancient authorities read *and God hath given the Holy Ghost to them that obey him*.

hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and  
 37 came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad.  
 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work  
 39 be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply  
 40 ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let  
 41 them go. They therefore departed from the presence of the council, rejoicing that they were counted  
 42 worthy to suffer dishonour for the Name. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the 'Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not <sup>2</sup>fit that we should forsake the word of God, and <sup>3</sup>serve tables.  
 3 <sup>4</sup>Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.  
 4 But we will continue stedfastly in prayer, and in  
 5 the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.  
 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought  
 9 great wonders and signs among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them  
 10 of Cilicia and Asia, disputing with Stephen. And they were not able to withstand the wisdom and the

<sup>1</sup> Gr. *Hellenists*.

<sup>2</sup> Gr. *pleasing*.

<sup>3</sup> Or, *minister to tables*.

<sup>4</sup> Some ancient authorities read *But, brethren, look ye out from among you*.



Spirit by which he spake. Then they suborned men, 11 which said, We have heard him speak blasphemous words against Moses, and *against* God. And they 12 stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, 13 which said, This man ceaseth not to speak words against this holy place, and the law: for we have 14 heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the 15 council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, Are these things so? 7  
And he said, 2

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said 3 unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldæ- 4 ans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: and he gave him none in- 5 heritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise, that his 6 seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. And the nation to which 7 they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of cir- 8 cumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. And the patri- 9 archs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, and delivered 10 him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan, 11 and great affliction: and our fathers found no sustenance. But when Jacob heard that there was 12 corn in Egypt, he sent forth our fathers the first time. And at the second time Joseph was made 13 known to his brethren; and Joseph's race became

14 manifest unto Pharaoh. And Joseph sent, and called  
 to him Jacob his father, and all his kindred, three-  
 15 score and fifteen souls. And Jacob went down into  
 16 Egypt; and he died, himself, and our fathers; and  
 they were carried over unto Shechem, and laid in  
 the tomb that Abraham bought for a price in silver  
 17 of the sons of <sup>1 Gr. Enmor.</sup> 'Hamor in Shechem. But as the time  
 of the promise drew nigh, which God vouchsafed  
 unto Abraham, the people grew and multiplied in  
 18 Egypt, till there arose another king over Egypt,  
 19 which knew not Joseph. The same dealt subtilly  
 with our race, and evil entreated our fathers, that  
<sup>2 Or, he</sup> they should cast out their babes to the end they  
 20 might not <sup>3 Gr. be preserved</sup> 'live. At which season Moses was born,  
 and was <sup>alive.</sup> 'exceeding fair; and he was nourished three  
 21 months in his father's house: and when he was cast  
 out, Pharaoh's daughter took him up, and nourished  
 22 him for her own son. And Moses was instructed in  
 all the wisdom of the Egyptians; and he was mighty  
 23 in his words and works. But when he was well-  
 nigh forty years old, it came into his heart to visit  
 24 his brethren the children of Israel. And seeing one  
 of them suffer wrong, he defended him, and avenged  
 25 him that was oppressed, smiting the Egyptian: and  
 he supposed that his brethren understood how that  
 God by his hand was giving them <sup>4 Or, fair unto God</sup> 'deliverance; but  
 26 they understood not. And the day following he  
 appeared unto them as they strove, and would have  
 set them at one again, saying, <sup>5 Or, salvation</sup> Sirs, ye are brethren;  
 27 why do ye wrong one to another? But he that did  
 his neighbour wrong thrust him away, saying, Who  
 28 made thee a ruler and a judge over us? Wouldest  
 thou kill me, as thou killedst the Egyptian yester-  
 29 day? And Moses fled at this saying, and became a  
 sojourner in the land of Midian, where he begat two  
 30 sons. And when forty years were fulfilled, an angel  
 appeared to him in the wilderness of mount Sinai,  
 31 in a flame of fire in a bush. And when Moses saw  
 it, he wondered at the sight: and as he drew near to  
 32 behold, there came a voice of the Lord, I am the  
 God of thy fathers, the God of Abraham, and of  
 Isaac, and of Jacob. And Moses trembled, and  
 33 durst not behold. And the Lord said unto him,  
 Loose the shoes from thy feet: for the place whereon  
 34 thou standest is holy ground. I have surely seen  
 the affliction of my people which is in Egypt, and  
 have heard their groaning, and I am come down to  
 deliver them: and now come, I will send thee into

1 Gr. redeemer.

Egypt. This Moses whom they refused, saying, 35  
 Who made thee a ruler and a judge? him hath God  
 sent to be both a ruler and a <sup>1</sup>deliverer with the hand  
 of the angel which appeared to him in the bush.  
 This man led them forth, having wrought wonders 36  
 and signs in Egypt, and in the Red Sea, and in the  
 wilderness forty years. This is that Moses, which 37  
 said unto the children of Israel, A prophet shall God  
 raise up unto you from among your brethren, <sup>2</sup>like  
 unto me. This is he that was in the <sup>3</sup>church in 38  
 the wilderness with the angel which spake to him  
 in the mount Sinai, and with our fathers: who re-  
 ceived living oracles to give unto us: to whom our 39  
 fathers would not be obedient, but thrust him from  
 them, and turned back in their hearts unto Egypt,  
 saying unto Aaron, Make us gods which shall go 40  
 before us: for as for this Moses, which led us forth  
 out of the land of Egypt, we wot not what is become  
 of him. And they made a calf in those days, and 41  
 brought a sacrifice unto the idol, and rejoiced in the  
 works of their hands. But God turned, and gave 42  
 them up to serve the host of heaven; as it is written  
 in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices  
 Forty years in the wilderness, O house of Israel?  
 And ye took up the tabernacle of Moloch, 43  
 And the star of the god Rephan,  
 The figures which ye made to worship them:  
 And I will carry you away beyond Babylon.

4 Gr. Jesus.

Our fathers had the tabernacle of the testimony in 44  
 the wilderness, even as he appointed who spake unto  
 Moses, that he should make it according to the figure  
 that he had seen. Which also our fathers, in their 45  
 turn, brought in with <sup>4</sup>Joshua when they entered  
 on the possession of the nations, which God thrust  
 out before the face of our fathers, unto the days of  
 David; who found favour in the sight of God, and 46  
 asked to find a habitation for the God of Jacob.  
 But Solomon built him a house. Howbeit the Most 47  
 High dwelleth not in *houses* made with hands; as 48  
 saith the prophet,

The heaven is my throne, 49  
 And the earth the footstool of my feet:  
 What manner of house will ye build me? saith  
 the Lord:

Or what is the place of my rest?

Did not my hand make all these things? 50

Ye stiffnecked and uncircumcised in heart and 51

ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law 'as it was ordained by angels, and kept it not.

<sup>1</sup> Or, as the ordinance of angels Gr. unto ordinances of angels.

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by

Philip, when they heard, and saw the signs which he did. <sup>2</sup>For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

<sup>2</sup> Or, For many of those which had unclean spirits that cried with a loud voice came forth

But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the <sup>3</sup>people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This

<sup>3</sup> Gr. nation.

man is that power of God which is called Great. And they gave heed to him, because that of long 11 time he had amazed them with his sorceries. But 12 when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed: and 13 being baptized, he continued with Philip; and beholding signs and great <sup>1</sup>miracles wrought, he was amazed.

1 Gr. *powers*.

Now when the apostles which were at Jerusalem 14 heard that Samaria had received the word of God, they sent unto them Peter and John: who, when 15 they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was 16 fallen\* upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid 17 they their hands on them, and they received the Holy Ghost. Now when Simon saw that through 18 the laying on of the apostles' hands the <sup>2</sup>Holy Ghost was given, he offered them money, saying, Give me 19 also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto 20 him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this <sup>3</sup>matter: for 21 thy heart is not right before God. Repent there- 22 fore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou <sup>4</sup>art in the gall of bitter- 23 ness and in the bond of iniquity. And Simon an- 24 swered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

2 Some ancient authorities omit *Holy*.

3 Gr. *word*.

4 Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*.

They therefore, when they had testified and 25 spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, say- 26 ing, Arise, and go <sup>5</sup>toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. And he arose and went: and be- 27 hold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in 28

5 Or, *at noon*.

\* For "he was fallen" read "it was fallen"—*Am. Com.*



his chariot, and was reading the prophet Isaiah.  
 29 And the Spirit said unto Philip, Go near, and join  
 30 thyself to this chariot. And Philip ran to him, and  
 heard him reading Isaiah the prophet, and said, Un-  
 31 derstandest thou what thou readest? And he said,  
 How can I, except some one shall guide me? And  
 he besought Philip to come up and sit with him.  
 32 Now the place of the scripture which he was read-  
 ing was this,

He was led as a sheep to the slaughter;  
 And as a lamb before his shearer is dumb,  
 So he openeth not his mouth:

33 In his humiliation his judgement was taken  
 away:

His generation who shall declare?  
 For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray  
 thee, of whom speaketh the prophet this? of him-  
 35 self, or of some other? And Philip opened his  
 mouth, and beginning from this scripture, preached  
 36 unto him Jesus. And as they went on the way,  
 they came unto a certain water; and the eunuch  
 saith, Behold, *here is* water; what doth hinder me to  
 38 be baptized?<sup>1</sup> And he commanded the chariot to  
 stand still: and they both went down into the water,  
 both Philip and the eunuch; and he baptized him.  
 39 And when they came up out of the water, the Spirit  
 of the Lord caught away Philip; and the eunuch  
 saw him no more, for he went on his way rejoicing.  
 40 But Philip was found at Azotus: and passing  
 through he preached the gospel to all the cities, till  
 he came to Cæsarea.

<sup>1</sup> Some ancient au-  
 thorities insert,  
 wholly or in part,  
 ver. 37 And Phil-  
 ip said, If thou  
 believest with all  
 thy heart, thou  
 mayest. And he  
 answered and  
 said, I believe  
 that Jesus Christ  
 is the Son of God.

9 But Saul, yet breathing threatening and slaugh-  
 ter against the disciples of the Lord, went unto the  
 2 high priest, and asked of him letters to Damascus  
 unto the synagogues, that if he found any that were  
 of the Way, whether men or women, he might bring  
 3 them bound to Jerusalem. And as he journeyed,  
 it came to pass that he drew nigh unto Damascus:  
 and suddenly there shone round about him a light  
 4 out of heaven: and he fell upon the earth, and heard  
 a voice saying unto him, Saul, Saul, why persecutest  
 5 thou me? And he said, Who art thou, Lord? And  
 6 he said, I am Jesus whom thou persecutest: but  
 rise, and enter into the city, and it shall be told thee  
 7 what thou must do. And the men that journeyed  
 with him stood speechless, hearing the <sup>2</sup>voice, but <sup>2</sup>Or, sound  
 8 beholding no man. And Saul arose from the earth;

and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. 9

Now there was a certain disciple at Damascus, 10 named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, and go 11 to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a 12 man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief 14 priests to bind all that call upon thy name. But 15 the Lord said unto him, Go thy way: for he is a <sup>1</sup>chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I 16 will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered 17 into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway 18 there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. 19

<sup>1</sup> Gr. vessel of election.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and 21 said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased 22 the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews 23 took counsel together to kill him: but their plot became known to Saul. And they watched the gates 24 also day and night that they might kill him: but his disciples took him by night, and let him down 25 through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed 26

- to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple.
- 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly
- 28 in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the 'Grecian Jews; but they went
- 29 about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.
- 30
- 31 So the church throughout all Judæa and Galilee and Samaria had peace, being <sup>2</sup>edified; and, walking <sup>2</sup> *Gr. builded up.* in the fear of the Lord and <sup>3</sup>in the comfort of the <sup>3</sup> *Or, by* Holy Ghost, was multiplied.
- 32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt
- 33 at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years;
- 34 for he was palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make
- 35 thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.
- 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called <sup>4</sup> *That is, Gazelle.* 'Dorcas: this woman was full of good works and almsdeeds
- 37 which she did. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.
- 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us.
- 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which
- 40 Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter,
- 41 she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout
- 42 all Joppa: and many believed on the Lord. And it came to pass, that he abode many days in Joppa
- 43 with one Simon a tanner.

1 Or, cohort

Now *there was* a certain man in Cæsarea, Corne-<sup>10</sup>  
 lius by name, a centurion of the band called the  
 Italian band, a devout man, and one that feared <sup>2</sup>  
 God with all his house, who gave much alms to the  
 people, and prayed to God alway. He saw in a <sup>3</sup>  
 vision openly, as it were about the ninth hour of  
 the day, an angel of God coming in unto him, and  
 saying to him, Cornelius. And he, fastening his <sup>4</sup>  
 eyes upon him, and being affrighted, said, What is  
 it, Lord? And he said unto him, Thy prayers and  
 thine alms are gone up for a memorial before God.  
 And now send men to Joppa, and fetch one Simon, <sup>5</sup>  
 who is surnamed Peter: he lodgeth with one Simon <sup>6</sup>  
 a tanner, whose house is by the sea side. And when <sup>7</sup>  
 the angel that spake unto him was departed, he  
 called two of his household-servants, and a devout  
 soldier of them that waited on him continually; and <sup>8</sup>  
 having rehearsed all things unto them, he sent them  
 to Joppa.

Now on the morrow, as they were on their jour- <sup>9</sup>  
 ney, and drew nigh unto the city, Peter went up  
 upon the housetop to pray, about the sixth hour:  
 and he became hungry, and desired to eat: but while <sup>10</sup>  
 they made ready, he fell into a trance; and he be- <sup>11</sup>  
 holdeth the heaven opened, and a certain vessel de-  
 scending, as it were a great sheet, let down by four  
 corners upon the earth: wherein were all manner <sup>12</sup>  
 of fourfooted beasts and creeping things of the earth  
 and fowls of the heaven. And there came a voice <sup>13</sup>  
 to him, Rise, Peter; kill and eat. But Peter said, <sup>14</sup>  
 Not so, Lord; for I have never eaten any thing that  
 is common and unclean. And a voice *came* unto <sup>15</sup>  
 him again the second time, What God hath cleansed,  
 make not thou common. And this was done thrice: <sup>16</sup>  
 and straightway the vessel was received up into  
 heaven.

Now while Peter was much perplexed in himself <sup>17</sup>  
 what the vision which he had seen might mean, be-  
 hold, the men that were sent by Cornelius, having  
 made inquiry for Simon's house, stood before the  
 gate, and called and asked whether Simon, which <sup>18</sup>  
 was surnamed Peter, were lodging there. And while <sup>19</sup>  
 Peter thought on the vision, the Spirit said unto  
 him, Behold, three men seek thee. But arise, and <sup>20</sup>  
 get thee down, and go with them, nothing doubting:  
 for I have sent them. And Peter went down to <sup>21</sup>  
 the men, and said, Behold, I am he whom ye seek:  
 what is the cause wherefore ye are come? And <sup>22</sup>

they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to  
 23 hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow <sup>1</sup>they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near  
 25 friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, 26 and worshipped him. But Peter raised him up, 27 saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth  
 28 many come together: and he said unto them, Ye yourselves know <sup>2</sup>how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man com-  
 29 mon or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore  
 30 with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold,  
 31 a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are  
 32 had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Si-  
 33 mon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been  
 34 commanded thee of the Lord. And Peter opened his mouth, and said,

<sup>1</sup> Some ancient authorities read *he*.

<sup>2</sup> Or, *how unlawful it is for a man &c.*

Of a truth I perceive that God is no respecter of  
 35 persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.  
 36 <sup>3</sup>The word which he sent unto the children of Israel, preaching <sup>4</sup>good tidings of peace by Jesus Christ  
 37 (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John  
 38 preached; *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that

<sup>3</sup> Many ancient authorities read *He sent the word unto*.

<sup>4</sup> Or, *the gospel*



were oppressed of the devil; for God was with him. And we are witnesses of all things which he did 39 both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him 40 God raised up the third day, and gave him to be made manifest, not to all the people, but unto wit- 41 nesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the 42 people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through 43 his name every one that believeth on him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost 44 fell on all them which heard the word. And they 45 of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and mag- 46 nify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the 48 name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in 11 Judæa heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men 2 uncircumcised, and didst eat with them. But Peter began, and expounded *the matter* unto them in order, saying, I was in the city of Joppa praying: 3 and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the which when I had fastened mine 4 eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. And I heard also a voice say- 5 ing unto me, Rise, Peter; kill and eat. But I said, 6 Not so, Lord: for nothing common or unclean hath ever entered into my mouth. But a voice answered 7 8 the second time out of heaven, What God hath cleansed, make not thou common. And this was 9 done thrice: and all were drawn up again into heaven. And behold, forthwith three men stood before 11

the house in which we were, having been sent from  
 12 Cæsarea unto me. And the Spirit bade me go with  
 them, making no distinction. And these six brethren  
 also accompanied me; and we entered into the  
 13 man's house: and he told us how he had seen the  
 angel standing in his house, and saying, Send to  
 Joppa, and fetch Simon, whose surname is Peter;  
 14 who shall speak unto thee words, whereby thou  
 15 shalt be saved, thou and all thy house. And as I  
 began to speak, the Holy Ghost fell on them, even  
 16 as on us at the beginning. And I remembered the  
 word of the Lord, how that he said, John indeed  
 baptized with water; but ye shall be baptized <sup>1</sup>with <sup>1</sup>Or, in  
 17 the Holy Ghost. If then God gave unto them the  
 like gift as *he did* also unto us, when we believed  
 on the Lord Jesus Christ, who was I, that I could  
 18 withstand God? And when they heard these things,  
 they held their peace, and glorified God, saying,  
 Then to the Gentiles also hath God granted repent-  
 ance unto life.

19 They therefore that were scattered abroad upon  
 the tribulation that arose about Stephen travelled as  
 far as Phœnicia, and Cyprus, and Antioch, speaking  
 20 the word to none save only to Jews. But there were  
 some of them, men of Cyprus and Cyrene, who,  
 when they were come to Antioch, spake unto the  
 21 <sup>2</sup>Greeks also, preaching the Lord Jesus. And the  
 hand of the Lord was with them: and a great num-  
 22 ber that believed turned unto the Lord. And the  
 report concerning them came to the ears of the  
 church which was in Jerusalem: and they sent forth  
 23 Barnabas as far as Antioch: who, when he was  
 come, and had seen the grace of God, was glad; and  
 he exhorted them all, <sup>3</sup>that with purpose of heart  
 24 they would cleave unto the Lord: for he was a good  
 man, and full of the Holy Ghost and of faith: and  
 25 much people was added unto the Lord. And he  
 26 went forth to Tarsus to seek for Saul: and when he  
 had found him, he brought him unto Antioch. And  
 it came to pass, that even for a whole year they were  
 gathered together <sup>4</sup>with the church, and taught <sup>4</sup>Gr. in.  
 much people; and that the disciples were called  
 Christians first in Antioch.

27 Now in these days there came down prophets  
 28 from Jerusalem unto Antioch. And there stood up  
 one of them named Agabus, and signified by the  
 Spirit that there should be a great famine over all  
<sup>5</sup>the world: which came to pass in the days of <sup>5</sup>Gr. the inhabited  
 earth.

1 Gr. *for ministry.*

Claudius. And the disciples, every man according 29  
to his ability, determined to send 'relief unto the  
brethren that dwelt in Judæa: which also they did, 30  
sending it to the elders by the hand of Barnabas  
and Saul.

Now about that time Herod the king put forth 12  
his hands to afflict certain of the church. And he  
killed James the brother of John with the sword. 2  
And when he saw that it pleased the Jews, he pro-  
ceeded to seize Peter also. And *those* were the days 3  
of unleavened bread. And when he had taken him,  
he put him in prison, and delivered him to four 4  
quaternions of soldiers to guard him; intending af-  
ter the passover to bring him forth to the people.  
Peter therefore was kept in the prison: but prayer  
was made earnestly of the church unto God for 5  
him. And when Herod was about to bring him  
forth, the same night Peter was sleeping between 6  
two soldiers, bound with two chains: and guards  
before the door kept the prison. And behold, an 7  
angel of the Lord stood by him, and a light shined  
in the cell: and he smote Peter on the side, and  
awoke him, saying, Rise up quickly. And his  
chains fell off from his hands. And the angel said 8  
unto him, Gird thyself, and bind on thy sandals.  
And he did so. And he saith unto him, Cast thy  
garment about thee, and follow me. And he went 9  
out, and followed; and he wist not that it was true  
which was done <sup>2</sup>by the angel, but thought he saw  
a vision. And when they were past the first and the 10  
second ward, they came unto the iron gate that lead-  
eth into the city; which opened to them of its own  
accord: and they went out, and passed on through  
one street; and straightway the angel departed from  
him. And when Peter was come to himself, he said, 11  
Now I know of a truth, that the Lord hath sent forth  
his angel and delivered me out of the hand of Herod,  
and from all the expectation of the people of the  
Jews. And when he had considered *the thing*, he 12  
came to the house of Mary the mother of John  
whose surname was Mark; where many were gath-  
ered together and were praying. And when he 13  
knocked at the door of the gate, a maid came to an-  
swer, named Rhoda. And when she knew Peter's 14  
voice, she opened not the gate for joy, but ran in,  
and told that Peter stood before the gate. And 15  
they said unto her, Thou art mad. But she confi-  
dently affirmed that it was even so. And they said, 16

2 Or, *through*

- It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were  
 17 amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to an-  
 18 other place. Now as soon as it was day, there was no small stir among the soldiers, what was become  
 19 of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be 'put to death. And <sup>1</sup> Gr. *led away to death.* he went down from Judæa to Cæsarea, and tarried there.
- 20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their  
 21 country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel, and sat on the <sup>2</sup> throne, and made an oration <sup>2</sup> Or, *judgement-seat* unto them. And the people shouted, *saying*, The  
 22 voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 24 But the word of God grew and multiplied.
- 25 And Barnabas and Saul returned <sup>3</sup> from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark. <sup>3</sup> Many ancient authorities read *to Jerusalem.*
- 13 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the  
 2 tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have  
 3 called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
- 4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sail-  
 5 ed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their at-  
 6 tendant. And when they had gone through the whole island unto Paphos, they found a certain  
 \*sorcerer, a false prophet, a Jew, whose name was <sup>4</sup> Gr. *Magus*: as in Matt. ii. 1, 2, 16.

Bar-Jesus; which was with the proconsul, Sergius 7  
 Paulus, a man of understanding. The same called  
 unto him Barnabas and Saul, and sought to hear  
 the word of God. But Elymas the 'sorcerer (for 8.  
 1 Gr. *Magus*: as  
 in Matt. ii. 1, 7,  
 16.  
 so is his name by interpretation) withstood them,  
 seeking to turn aside the proconsul from the faith.  
 But Saul, who is also *called* Paul, filled with the 9  
 Holy Ghost, fastened his eyes on him, and said, O 10  
 full of all guile and all villany, thou son of the  
 devil, thou enemy of all righteousness, wilt thou  
 not cease to pervert the right ways of the Lord?  
 And now, behold, the hand of the Lord is upon 11  
 thee, and thou shalt be blind, not seeing the sun  
<sup>2</sup>for a season. And immediately there fell on him  
 a mist and a darkness; and he went about seeking  
 some to lead him by the hand. Then the procon- 12  
 sul, when he saw what was done, believed, being  
 astonished at the teaching of the Lord.

2 Or, until

Now Paul and his company set sail from Paphos, 13  
 and came to Perga in Pamphylia: and John depart-  
 ed from them and returned to Jerusalem. But they, 14  
 passing through from Perga, came to Antioch of  
 Pisidia; and they went into the synagogue on the  
 sabbath day, and sat down. And after the reading 15  
 of the law and the prophets the rulers of the syna-  
 gogue sent unto them, saying, Brethren, if ye have  
 any word of exhortation for the people, say on.  
 And Paul stood up, and beckoning with the hand 16  
 said,

Men of Israel, and ye that fear God, hearken.  
 The God of this people Israel chose our fathers, and 17  
 exalted the people when they sojourned in the land  
 of Egypt, and with a high arm led he them forth  
 out of it. And for about the time of forty years 18  
<sup>3</sup>suffered he their manners\* in the wilderness. And 19  
 when he had destroyed seven nations in the land of  
 Canaan, he gave *them* their land for an inheritance,  
 for about four hundred and fifty years: and after 20  
 these things he gave *them* judges until Samuel the  
 prophet. And afterward they asked for a king: 21  
 and God gave unto them Saul the son of Kish, a man  
 of the tribe of Benjamin, for the space of forty years.  
 And when he had removed him, he raised up David 22  
 to be their king; to whom also he bare witness, and  
 said, I have found David the son of Jesse, a man

3 Many ancient au-  
 thorities read  
*bare he them as a*  
*nursing-father in*  
*the wilderness.*  
 See Deut. i. 31.

\* For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*"—*Am. Com.*



- 23 after my heart, who shall do all my <sup>1</sup>will. Of this  
 man's seed hath God according to promise brought  
 24 unto Israel a Saviour, Jesus; when John had first  
 preached <sup>2</sup>before his coming the baptism of repent-  
 25 ance to all the people of Israel. And as John was  
 fulfilling his course, he said, What suppose ye that  
 I am? I am not *he*. But behold, there cometh one  
 after me, the shoes of whose feet I am not worthy  
 26 to unloose. Brethren, children of the stock of  
 Abraham, and those among you that fear God, to us  
 27 is the word of this salvation sent forth. For they  
 that dwell in Jerusalem, and their rulers, because  
 they knew him not, nor the voices of the prophets  
 which are read every sabbath, fulfilled *them* by con-  
 28 demning *him*. And though they found no cause of  
 death *in him*, yet asked they of Pilate that he should  
 29 be slain. And when they had fulfilled all things  
 that were written of him, they took him down from  
 30 the tree, and laid him in a tomb. But God raised  
 31 him from the dead: and he was seen for many days  
 of them that came up with him from Galilee to Je-  
 rusalem, who are now his witnesses unto the people.  
 32 And we bring you good tidings of the promise  
 33 made unto the fathers, how that God hath fulfilled  
 the same unto our children, in that he raised up  
 Jesus; as also it is written in the second psalm,  
 Thou art my Son, this day have I begotten thee.  
 34 And as concerning that he raised him up from the  
 dead, now no more to return to corruption, he hath  
 spoken on this wise, I will give you the holy and  
 35 sure  *blessings* of David. Because he saith also in  
 another *psalm*, Thou wilt not give thy Holy One to  
 36 see corruption. For David, after he had <sup>3</sup>in his  
 own generation served the counsel of God, fell on  
 sleep, and was laid unto his fathers, and saw cor-  
 37 ruption: but he whom God raised up saw no cor-  
 38 ruption. Be it known unto you therefore, brethren,  
 that through this man is proclaimed unto you re-  
 39 mission of sins: and by him every one that be-  
 lieveth is justified from all things, from which ye  
 40 could not be justified by the law of Moses. Beware  
 therefore, lest that come upon *you*, which is spoken  
 in the prophets;  
 41 Behold, ye despisers, and wonder, and <sup>4</sup>'perish;  
 For I work a work in your days,  
 A work which ye shall in no wise believe, if  
 one declare it unto you.  
 42 And as they went out, they besought that these

<sup>1</sup> Gr. wills.<sup>2</sup> Gr. before the face of his entering in.

<sup>3</sup> Or, served his own generation by the counsel of God, fell on sleep  
 Or, served his own generation, fell on sleep by the counsel of God

<sup>4</sup> Or, vanish away

words might be spoken to them the next sabbath. Now when the synagogue broke up, many of the 43 Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

<sup>1</sup> Many ancient authorities read *the Lord*.

<sup>2</sup> Or, *railed*.

And the next sabbath almost the whole city was 44 gathered together to hear the word of 'God. But 45 when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and <sup>2</sup>blasphemed. And Paul 46 and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord com- 47 manded us, *saying*,

I have set thee for a light of the Gentiles,  
That thou shouldest be for salvation unto the  
uttermost part of the earth.

And as the Gentiles heard this, they were glad, and 48 glorified the word of 'God: and as many as were ordained to eternal life believed. And the word of 49 the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of 50 honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But 51 they shook off the dust of their feet against them, and came unto Iconium. And the disciples were 52 filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they en- 14 tered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were dis- 2 obedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long 3 time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was di- 4 vided; and part held with the Jews, and part with the apostles. And when there was made an onset 5 both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the 6 cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the 7 gospel.

8 And at Lystra there sat a certain man, impotent  
 in his feet, a cripple from his mother's womb, who  
 9 never had walked. The same heard Paul speak-  
 ing: who, fastening his eyes upon him, and seeing  
 10 that he had faith to be 'made whole\*, said with a <sup>1 Or, saved</sup> loud voice, Stand upright on thy feet. And he  
 11 leaped up and walked. And when the multitudes  
 saw what Paul had done, they lifted up their voice,  
 saying in the speech of Lycaonia, The gods are  
 12 come down to us in the likeness of men. And they  
 called Barnabas, <sup>2 Gr. Zeus.</sup> 'Jupiter; and Paul, <sup>3 Gr. Hermes.</sup> 'Mercury, be-  
 13 cause he was the chief speaker. And the priest of  
 'Jupiter whose temple was before the city, brought  
 oxen and garlands unto the gates, and would have  
 14 done sacrifice with the multitudes. But when the  
 apostles, Barnabas and Paul, heard of it, they rent  
 their garments, and sprang forth among the multi-  
 15 tude, crying out and saying, Sirs, why do ye these  
 things? We also are men of like <sup>4 Or, nature</sup> 'passions with  
 you, and bring you good tidings, that ye should  
 turn from these vain things unto the living God,  
 who made the heaven and the earth and the sea, and  
 16 all that in them is: who in the generations gone by  
 suffered all the nations to walk in their own ways.  
 17 And yet he left not himself without witness, in that  
 he did good, and gave you from heaven rains and  
 fruitful seasons, filling your hearts with food and  
 18 gladness. And with these sayings scarce restrained  
 they the multitudes from doing sacrifice unto them.  
 19 But there came Jews thither from Antioch and  
 Iconium: and having persuaded the multitudes, they  
 stoned Paul, and dragged him out of the city, sup-  
 20 posing that he was dead. But as the disciples stood  
 round about him, he rose up, and entered into the  
 city: and on the morrow he went forth with Barnabas  
 21 to Derbe. And when they had preached the gospel  
 to that city, and had made many disciples, they re-  
 turned to Lystra, and to Iconium, and to Antioch,  
 22 confirming the souls of the disciples, exhorting them  
 to continue in the faith, and that through many  
 tribulations we must enter into the kingdom of God.  
 23 And when they had appointed for them elders in  
 every church, and had prayed with fasting, they  
 commended them to the Lord, on whom they had  
 24 believed. And they passed through Pisidia, and  
 25 came to Pamphylia. And when they had spoken

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\* "made whole" omit marg.<sup>1</sup>—*Am. Com.*

the word in Perga, they went down to Attalia; and 26  
thence they sailed to Antioch, from whence they  
had been committed to the grace of God for the  
work which they had fulfilled. And when they 27  
were come, and had gathered the church together,  
they rehearsed all things that God had done with  
them, and how that he had opened a door of faith  
unto the Gentiles. And they tarried no little time 28  
with the disciples.

And certain men came down from Judæa and 15  
taught the brethren, *saying*, Except ye be circum-  
cised after the custom of Moses, ye cannot be saved.  
And when Paul and Barnabas had no small dissen- 2  
sion and questioning with them, *the brethren* appoint-  
ed that Paul and Barnabas, and certain other of them,  
should go up to Jerusalem unto the apostles and el- 3  
ders about this question. They therefore, being  
brought on their way by the church, passed through  
both Phœnicia and Samaria, declaring the conver-  
sion of the Gentiles: and they caused great joy unto 4  
all the brethren. And when they were come to Jer-  
usalem, they were received of the church and the  
apostles and the elders, and they rehearsed all things 5  
that God had done with them. But there rose up  
certain of the sect of the Pharisees who believed,  
saying, It is needful to circumcise them, and to charge  
them to keep the law of Moses.

And the apostles and the elders were gathered to- 6  
gether to consider of this matter. And when there 7  
had been much questioning, Peter rose up, and said  
unto them,

1 Gr. from early  
days.

Brethren, ye know how that 'a good while ago  
God made choice among you, that by my mouth the  
Gentiles should hear the word of the gospel, and be-  
lieve. And God, which knoweth the heart, bare 8  
them witness, giving them the Holy Ghost, even as  
he did unto us; and he made no distinction between 9  
us and them, cleansing their hearts by faith. Now 10  
therefore why tempt ye God, that ye should put a  
yoke upon the neck of the disciples, which neither  
our fathers nor we were able to bear? But we be- 11  
lieve that we shall be saved through the grace of the  
Lord Jesus, in like manner as they.

And all the multitude kept silence; and they 12  
hearkened unto Barnabas and Paul rehearsing what  
signs and wonders God had wrought among the Gen-  
tiles by them. And after they had held their peace, 13  
James answered, saying,

14 Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take  
 15 out of them a people for his name. And to this agree the words of the prophets; as it is written,

16 After these things I will return,  
 And I will build again the tabernacle of David,  
 which is fallen;  
 And I will build again the ruins thereof,  
 And I will set it up:

17 That the residue of men may seek after the Lord,  
 And all the Gentiles, upon whom my name is called,

18 Saith the Lord,<sup>1</sup> who maketh these things known from the beginning of the world\*.

<sup>1</sup> Or, who doeth these things which were known

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God;  
 20 but that we <sup>2</sup>write unto them, that they abstain from the pollutions of idols, and from fornication, and  
 21 from what is strangled, and from blood. For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

<sup>2</sup> Or, enjoin them

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and

23 Silas, chief men among the brethren: and they wrote *thus* by them, The apostles and the elder brethren† unto the brethren which are of the Gentiles in An-

24 tioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain <sup>3</sup>which went out from us have troubled you with words, subverting your

<sup>3</sup> Some ancient authorities omit which went out.

25 souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with

26 our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus

27 Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things

28 by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden

29 than these necessary things; that ye abstain from

\* For "from the beginning of the world" read "from of old"—*Am. Com.*

† For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.—*Am. Com.*



things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

So they, when they were dismissed, came down 30 to Antioch; and having gathered the multitude together, they delivered the epistle. And when they 31 had read it, they rejoiced for the consolation. And 32 Judas and Silas, being themselves also prophets,<sup>2</sup> exhorted the brethren with many words, and confirmed them. And after they had spent some time *there*, 33 they were dismissed in peace from the brethren unto those that had sent them forth<sup>3</sup>. But Paul and Bar- 35 nabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

1 Or, exhortation.

2 Or, comforted

3 Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

And after some days Paul said unto Barnabas, 36 Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. And Barnabas was minded 37 to take with them John also, who was called Mark. But Paul thought not good to take with them him 38 who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp 39 contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went 40 forth, being commended by the brethren to the grace of the Lord. And he went through Syria and Ci- 41 licia, confirming the churches.

And he came also to Derbe and to Lystra: and 16 behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the 2 brethren that were at Lystra and Iconium. Him 3 would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And as they went on their way through 4 the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So the churches 5 were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia 6 and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they 7 were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them

- 8 not; and passing by Mysia, they came down to Troas.  
 9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.  
 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.  
 11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying  
 12 certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come  
 13 together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were  
 14 spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.  
 15 And it came to pass, as we were going to the place of prayer, that a certain maid having <sup>1</sup>a spirit of <sup>1</sup>Gr. a spirit, a Python.  
 16 divination met us, which brought her masters much gain by soothsaying. The same following after Paul  
 17 and us cried out, saying, These men are <sup>2</sup>servants of <sup>2</sup>Gr. bondservants.  
 18 the Most High God, which proclaim unto you <sup>3</sup>the <sup>3</sup>Or, a way  
 19 way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.  
 20 But when her masters saw that the hope of their gain was <sup>4</sup>gone, they laid hold on Paul and Silas, and <sup>4</sup>Gr. come out.  
 21 dragged them into the marketplace before the rulers, and when they had brought them unto the <sup>5</sup>magis- <sup>5</sup>Gr. prators.  
 22 trates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being  
 23 Romans. And the multitude rose up together against them: and the <sup>6</sup>magistrates rent their garments off  
 24 them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep  
 25 them safely: who, having received such a charge,

cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and 25 Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out 27 of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a 28 loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, 29 and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what 30 must I do to be saved? And they said, Believe on 31 the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of <sup>1</sup>the Lord 32 unto him, with all that were in his house. And he 33 took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, 34 and set <sup>2</sup>meat before them, and rejoiced greatly, with all his house, <sup>3</sup>having believed in God.

<sup>1</sup> Some ancient authorities read God.

<sup>2</sup> Gr. a table.

<sup>3</sup> Or, having believed God.

<sup>4</sup> Gr. *prætors*.

<sup>5</sup> Gr. *lictors*.

But when it was day, the <sup>4</sup>magistrates sent the <sup>5</sup>serjeants, saying, Let those men go. And the jailor 36 reported the words to Paul, *saying*, The <sup>4</sup>magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They 37 have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the <sup>5</sup>serjeants reported these words unto the <sup>4</sup>magistrates: and they 38 feared, when they heard that they were Romans; and they came and besought them; and when they 39 had brought them out, they asked them to go away from the city. And they went out of the prison, and 40 entered into *the house of* Lydia: and when they had seen the brethren, they <sup>6</sup>comforted them, and departed.

<sup>6</sup> Or, *exhorted*

Now when they had passed through Amphipolis <sup>1</sup>17 and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three <sup>7</sup>sabbath days reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus,

<sup>7</sup> Or, *weeks*

- whom, *said he*, I proclaim unto you, is the Christ.
- 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them
- 6 forth to the people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned
- 7 <sup>1</sup>the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another
- 8 king, *one* Jesus. And they troubled the multitude and the rulers of the city, when they heard these
- 9 things. And when they had taken security from Jason and the rest, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogue of the
- 11 Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily,
- 12 whether these things were so. Many of them therefore believed; also of the Greek women of honour-
- 13 able estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berea also, they came thither likewise, stirring up and troubling the
- 14 multitudes. And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the
- 17 city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the
- 18 marketplace every day with them that met him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter
- forth of strange <sup>2</sup>gods: because he preached Jesus
- 19 and the resurrection. And they took hold of him, and brought him <sup>3</sup>unto the <sup>4</sup>Areopagus, saying, May

<sup>1</sup> Gr. the inhabited earth.

<sup>2</sup> Gr. demons.

<sup>3</sup> Or, before

<sup>4</sup> Or, the hill of Mars

we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things 20 to our ears: we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there 'spent their time in nothing else, but either to tell or to hear some new thing.) And Paul stood in the midst of the Areopagus, and 22 said,

Ye men of Athens, in all things I perceive that ye are somewhat <sup>2</sup>superstitious\*. For as I passed along, 23 and observed the objects of your worship, I found also an altar with this inscription, <sup>3</sup>TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world 24 and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>4</sup>temples made with hands; neither is he served by men's hands, as though he 25 needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one 26 every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they 27 should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that <sup>5</sup>the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance 30 therefore God overlooked; but now he <sup>6</sup>commandeth men that they should all everywhere repent: in- 31 asmuch as he hath appointed a day, in the which he will judge <sup>7</sup>the world in righteousness <sup>8</sup>by <sup>9</sup>the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Now when they heard of the resurrection of the 32 dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out 33 from among them. But certain men clave unto 34 him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and 18

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\* For "somewhat superstitious" read "very religious" and put the present text in the marg.—*Am. Com.*

1 Or, had leisure for nothing else

2 Or, religious.

3 Or, TO THE UNKNOWN GOD.

4 Or, sanctuaries

5 Or, that which is divine

6 Some ancient authorities read declareth to men.

7 Gr the inhabited earth.

8 Gr. in.

9 Or, a man



2 came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and 3 he came unto them; and because he was of the same trade, he abode with them, and they wrought; for 4 by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and <sup>1</sup>persuaded Jews and Greeks. *<sup>1</sup> Gr. sought to persuade.*

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and <sup>2</sup>blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from 7 henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, 8 whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, <sup>3</sup>believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not 10 afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt *there* a year and six months, teaching the word of God among them. *<sup>3</sup> Gr. believed the Lord.*

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and 13 brought him before the judgement-seat, saying, This man persuadeth men to worship God contrary 14 to the law. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, 15 reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to 16 be a judge of these matters. And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a 19 vow. And they came to Ephesus, and he left them

there: but he himself entered into the synagogue, and reasoned with the Jews. And when they asked him to abide a longer time, he consented not; but taking his leave of them, and saying, I will re- turn again unto you, if God will, he set sail from Ephesus. And when he had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, establishing all the disciples.

Now a certain Jew named Apollos, an Alexan- drian by race, <sup>1</sup>a learned man, came to Ephesus; and he was mighty in the scriptures. This man <sup>2</sup>had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he <sup>3</sup>helped them much which had believed through grace: for <sup>4</sup>he powerfully confuted the Jews, <sup>5</sup>*and that* publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether the Holy Ghost was *given*. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. But when some were hardened and disobe-

<sup>1</sup> Or, an eloquent man

<sup>2</sup> Gr. taught by word of mouth.

<sup>3</sup> Or, helped much through grace them which had believed

<sup>4</sup> Or, shewing publicly

<sup>5</sup> Or, there is a Holy Ghost.

- dient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.
- 10 And this continued for the space of two years; so that all they which dwelt in Asia heard the word
- 11 of the Lord, both Jews and Greeks. And God wrought special 'miracles by the hands of Paul: 1 Gr. *powers*.
- 12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits
- 13 went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preach-
- 14 eth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I 'know, 2 Gr. *recognise*
- 16 and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and
- 17 wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus
- 18 was magnified. Many also of them that had believed came, confessing, and declaring their deeds.
- 19 And not a few of them that practised 'curious arts 3 Or, *magical*
- brought their books together, and burned them in the sight of all: and they counted the price of them,
- 20 and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.
- 21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.
- 23 And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of 'Diana, brought no little business unto the crafts-
- 25 men; whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that
- 26 by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no
- 4 Gr. *Artemis*.

gods, which are made with hands: and not only is <sup>27</sup> there danger that this our trade come into disrepute; but also that the temple of the great goddess 'Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and <sup>2</sup>the world worshippeth. And <sup>28</sup> when they heard this, they were filled with wrath, and cried out, saying, Great *is* 'Diana of the Ephesians. And the city was filled with the confusion: <sup>29</sup> and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul <sup>30</sup> was minded to enter in unto the people, the disciples suffered him not. And certain also of the <sup>3</sup>chief <sup>31</sup> officers of Asia\*, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some <sup>32</sup> another: for the assembly was in confusion; and the more part knew not wherefore they were come together. <sup>4</sup>And they brought Alexander out of the <sup>33</sup> multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they <sup>34</sup> perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* 'Diana of the Ephesians. And when the townclerk <sup>35</sup> had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great 'Diana, and of the *image* which fell down from <sup>5</sup>'Jupiter? Seeing then that these things can- <sup>36</sup> not be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought *hither* these <sup>37</sup> men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, <sup>38</sup> and the craftsmen that are with him, have a matter against any man, <sup>6</sup>the courts are open, and there are proconsuls: let them accuse one another. But if <sup>39</sup> ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are <sup>40</sup> in danger to be 'accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the as- <sup>41</sup> sembly.

1 Gr. *Artemis*.

2 Gr. *the inhabited earth*.

3 Gr. *Asiarchs*.

4 Or, *And some of the multitude instructed Alexander*

5 Or, *heaven*.

6 Or, *court days are kept*

7 Or, *accused of riot concerning this day*

\* For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia)—*Am. Com.*



- 20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.
- 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined
- 4 to return through Macedonia. And there accompanied him <sup>1 Many ancient authorities omit as far as Asia.</sup> as far as Asia Sopater of Berea, *the son of Pyrrhus*; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy;
- 5 and of Asia, Tychicus and Trophimus. But these <sup>2 Many ancient authorities read came, and were waiting.</sup> had gone before, and were waiting for us at Troas.
- 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.
- 7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
- 8 And there were many lights in the upper chamber,
- 9 where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up
- 10 dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is
- 11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed.
- 12 And they brought the lad alive, and were not a little comforted.
- 13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he
- 14 appointed, intending himself to go <sup>3 Or, on foot.</sup> by land. And when he met us at Assos, we took him in, and came
- 15 to Mitylene. And sailing from thence, we came the following day over against Chios; and the next
- 16 day we touched at Samos; and <sup>4 Many ancient authorities insert having tarried at Trogyllium.</sup> the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.
- 17 And from Miletus he sent to Ephesus, and called
- 18 to him the <sup>5 Or, presbyters.</sup> elders of the church. And when they were come to him, he said unto them,



Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, <sup>2</sup>so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you <sup>3</sup>bishops, to feed the church of <sup>4</sup>God\*, which he <sup>5</sup>purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to <sup>6</sup>God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, 37

<sup>1</sup> Many ancient authorities omit Christ.

<sup>2</sup> Or, in comparison of accomplishing my course.

<sup>3</sup> Or, overseers

<sup>4</sup> Many ancient authorities read the Lord.

<sup>5</sup> Gr acquired.

<sup>6</sup> Some ancient authorities read the Lord.

\* For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*)—*Am. Com.*

38 and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

21 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and 2 from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and 3 set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to 4 unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot 5 in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: 6 and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 Now this man had four daughters, virgins, which 10 did prophesy. And as we tarried there 'many days', <sup>1 Or, some</sup> there came down from Judæa a certain prophet,

11 named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the 12 Gentiles. And when we heard these things, both we and they of that place besought him not to go 13 up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem 14 for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we <sup>2</sup>took up our baggage, <sup>2 Or, made ready</sup> 16 and went up to Jerusalem. And there went with

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\* For "many days" read "some days"—*Am. Com.*

us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him,

1 Gr. *myriads*.

2 Or, *enjoined*  
Many ancient  
authorities read  
*sent*.

3 Or, *took the men  
the next day, and  
purifying himself  
&c.*

- tidings came up to the 'chief captain of the 'band, <sup>1 Or, military tribune</sup>  
 32 that all Jerusalem was in confusion. And forth- <sup>Gr. chiliarch:</sup>  
 with he took soldiers and centurions, and ran down <sup>and so throughout this book.</sup>  
 upon them: and they, when they saw the chief cap- <sup>2 Or, cohort</sup>  
 33 tain and the soldiers, left off beating Paul. Then  
 the chief captain came near, and laid hold on him,  
 and commanded him to be bound with two chains;  
 and inquired who he was, and what he had done.  
 34 And some shouted one thing, some another, among  
 the crowd: and when he could not know the certain-  
 ty for the uproar, he commanded him to be brought  
 35 into the castle. And when he came upon the stairs,  
 so it was, that he was borne of the soldiers for the  
 36 violence of the crowd; for the multitude of the peo-  
 ple followed after, crying out, Away with him.  
 37 And as Paul was about to be brought into the cas-  
 tle, he saith unto the chief captain, May I say some-  
 thing unto thee? And he said, Dost thou know  
 38 Greek? Art thou not then the Egyptian, which be-  
 fore these days stirred up to sedition and led out into  
 the wilderness the four thousand men of the Assas-  
 39 sins? But Paul said, I am a Jew, of Tarsus in Cilicia,  
 a citizen of no mean city: and I beseech thee, give  
 40 me leave to speak unto the people. And when he  
 had given him leave, Paul, standing on the stairs,  
 beckoned with the hand unto the people; and when  
 there was made a great silence, he spake unto them  
 in the Hebrew language, saying,  
 22 Brethren and fathers, hear ye the defence which  
 I now make unto you.  
 2 And when they heard that he spake unto them in  
 the Hebrew language, they were the more quiet:  
 and he saith,  
 3 I am a Jew, born in Tarsus of Cilicia, but brought  
 up in this city, at the feet of Gamaliel, instructed  
 according to the strict manner of the law of our  
 fathers, being zealous for God, even as ye all are  
 4 this day: and I persecuted this Way unto the death,  
 binding and delivering into prisons both men and  
 5 women. As also the high priest doth bear me wit-  
 ness, and all the estate of the elders: from whom  
 also I received letters unto the brethren, and jour-  
 neyed to Damascus, to bring them also which were  
 there unto Jerusalem in bonds, for to be punished.  
 6 And it came to pass, that, as I made my journey,  
 and drew nigh unto Damascus, about noon, sud-  
 denly there shone from heaven a great light round  
 7 about me. And I fell unto the ground, and heard

a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? 8 And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me be- 9 held indeed the light, but they heard not the voice of him that spake to me. And I said, What shall 10 I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that 11 light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a 12 devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and 13 standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath ap- 14 pointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For 15 thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest 16 thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, 17 that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw 18 him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, 19 Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was 20 shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And 21 he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

And they gave him audience unto this word; and 22 they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off 23 their garments, and cast dust into the air, the chief 24 captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up 25 with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the cen- 26 turion heard it, he went to the chief captain, and

<sup>1</sup> Or, received my sight and looked upon him.

<sup>2</sup> Or, for



told him, saying, What art thou about to do? for  
27 this man is a Roman. And the chief captain came,  
and said unto him, Tell me, art thou a Roman? And  
28 he said, Yea. And the chief captain answered,  
With a great sum obtained I this citizenship. And  
29 Paul said, But I am a *Roman* born. They then  
which were about to examine him straightway de-  
parted from him: and the chief captain also was  
afraid, when he knew that he was a Roman, and  
because he had bound him.

30 But on the morrow, desiring to know the certainty,  
wherefore he was accused of the Jews, he loosed  
him, and commanded the chief priests and all the  
council to come together, and brought Paul down,  
and set him before them.

23 And Paul, looking stedfastly on the council,  
said, Brethren, I have lived before God in all good  
2 conscience until this day. And the high priest An-  
anias commanded them that stood by him to smite  
3 him on the mouth. Then said Paul unto him, God  
shall smite thee, thou whited wall: and sittest thou  
to judge me according to the law, and commandest  
4 me to be smitten contrary to the law? And they  
that stood by said, Revilest thou God's high priest?  
5 And Paul said, I wist not, brethren, that he was  
high priest: for it is written, Thou shalt not speak  
6 evil of a ruler of thy people. But when Paul per-  
ceived that the one part were Sadducees, and the  
other Pharisees, he cried out in the council, Breth-  
ren, I am a Pharisee, a son of Pharisees: touching  
the hope and resurrection of the dead I am called  
7 in question. And when he had so said, there arose  
a dissension between the Pharisees and Sadducees:  
8 and the assembly was divided. For the Sadducees  
say that there is no resurrection, neither angel, nor  
9 spirit: but the Pharisees confess both. And there  
arose a great clamour: and some of the scribes of  
the Pharisees' part stood up, and strove, saying, We  
find no evil in this man: and what if a spirit hath  
10 spoken to him, or an angel? And when there arose  
a great dissension, the chief captain, fearing lest  
Paul should be torn in pieces by them, commanded  
the soldiers to go down and take him by force from  
among them, and bring him into the castle.

11 And the night following the Lord stood by him,  
and said, Be of good cheer: for as thou hast testified  
concerning me at Jerusalem, so must thou bear wit-  
ness also at Rome.

And when it was day, the Jews banded together, 12  
 and bound themselves under a curse, saying that  
 they would neither eat nor drink till they had  
 killed Paul. And they were more than forty which 13  
 made this conspiracy. And they came to the chief  
 priests and the elders, and said, We have bound our-  
 selves under a great curse, to taste nothing until we  
 have killed Paul. Now therefore do ye with the 15  
 council signify to the chief captain that he bring  
 him down unto you, as though ye would judge of  
 his case more exactly: and we, or ever he come near,  
 are ready to slay him. But Paul's sister's son heard 16  
 of their lying in wait, and he came and entered into  
 the castle, and told Paul. And Paul called unto him 17  
 one of the centurions, and said, Bring this young  
 man unto the chief captain: for he hath something  
 to tell him. So he took him, and brought him to 18  
 the chief captain, and saith, Paul the prisoner called  
 me unto him, and asked me to bring this young  
 man unto thee, who hath something to say to thee.  
 And the chief captain took him by the hand, and 19  
 going aside asked him privately, What is that thou  
 hast to tell me? And he said, The Jews have agreed 20  
 to ask thee to bring down Paul to-morrow unto the  
 council, as though thou wouldest inquire somewhat  
 more exactly concerning him. Do not thou there- 21  
 fore yield unto them: for there lie in wait for him of  
 them more than forty men, which have bound them-  
 selves under a curse, neither to eat nor to drink till  
 they have slain him: and now are they ready, look-  
 ing for the promise from thee. So the chief cap- 22  
 tain let the young man go, charging him, Tell no  
 man that thou hast signified these things to me.  
 And he called unto him two of the centurions, and 23  
 said, Make ready two hundred soldiers to go as far  
 as Cæsarea, and horsemen threescore and ten, and  
 spearmen two hundred, at the third hour of the  
 night: and *he bade them* provide beasts, that they 24  
 might set Paul thereon, and bring him safe unto  
 Felix the governor. And he wrote a letter after this 25  
 form:

Claudius Lysias unto the most excellent governor 26  
 Felix, greeting. This man was seized by the Jews, 27  
 and was about to be slain of them, when I came  
 upon them with the soldiers, and rescued him,  
 having learned that he was a Roman. And desiring 28  
 to know the cause wherefore they accused him, <sup>2</sup>I  
 brought him down unto their council: whom I 29

<sup>1</sup> Or, *having come*  
*in upon them,*  
*and he entered*  
*etc.*

<sup>2</sup> Some ancient au-  
 thorities omit *I*  
*brought him down*  
*unto their coun-*  
*cil.*

found to be accused about questions of their law, but to have nothing laid to his charge worthy of  
 30 death or of bonds. And when it was shewn to me that there would be a plot against the man\*, I sent him to thee forthwith, charging his accusers also to speak against him before thee.<sup>1</sup>

<sup>1</sup> Many ancient authorities add *Farewell.*

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.  
 32 But on the morrow they left the horsemen to go  
 33 with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him.  
 34 And when he had read it, he asked of what province he was: and when he understood that he was of Cilicia,  
 35 I will hear thy cause†, said he, when thine accusers also are come: and he commanded him to be kept in Herod's <sup>2</sup>palace.

<sup>2</sup> Gr. *Pratoriam*

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against  
 2 Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most  
 3 excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to  
 4 hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of  
 5 insurrections among all the Jews throughout <sup>3</sup>the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold:<sup>4</sup> from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse  
 8 him. And the Jews also joined in the charge, affirming that these things were so.

<sup>3</sup> Gr. *the inhabited earth.*

<sup>4</sup> Some ancient authorities insert *and we would have judged him according to our law.* <sup>1</sup> But the chief captain Lyas came, and with great violence took him away out of our hands, <sup>2</sup> commanding his accusers to come before thee.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make  
 11 my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up  
 12 to worship at Jerusalem: and neither in the temple

\* "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging etc.*—*Am. Com.*

† For "hear thy cause" read "hear thee fully"—*Am. Com.*

did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof 13 they now accuse me. But this I confess unto thee, 14  
 1 Or, *heresy* that after the Way which they call 'a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these 15 also themselves <sup>2</sup>look for, that there shall be a resurrection both of the just and unjust. Herein do I also 16 exercise myself to have a conscience void of offence toward God and men alway. Now after <sup>3</sup>many 17 years\* I came to bring alms to my nation, and offerings: <sup>4</sup>amidst which they found me purified in the 18 temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—who ought to 19 have been here before thee, and to make accusation, if they had aught against me. Or else let these men 20 themselves say what wrong-doing they found, when I stood before the council, except it be for this one 21 voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

But Felix, having more exact knowledge concern- 22 ing the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion 23 that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, 24  
 5 Gr. *his own wife*. <sup>5</sup>his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and <sup>6</sup>temper- 25 ance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of 26 Paul: wherefore also he sent for him the oftener, and communed with him. But when two years 27 were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

<sup>7</sup> Or, *having entered upon his province* Festus therefore, having come into the province, 25 after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men 2

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\* For "many years" read "some years"—*Am. Com.*

of the Jews informed him against Paul; and they  
3 besought him, asking favour against him, that he  
would send for him to Jerusalem; laying wait\* to kill  
4 him on the way. Howbeit Festus answered, that  
Paul was kept in charge at Cæsarea, and that he  
5 himself was about to depart *thither* shortly. Let them  
therefore, saith he, which are of power among you,  
go down with me, and if there is anything amiss in  
the man, let them accuse him.

6 And when he had tarried among them not more  
than eight or ten days, he went down unto Cæsarea;  
and on the morrow he sat on the judgement-seat, and  
7 commanded Paul to be brought. And when he was  
come, the Jews which had come down from Jerusa-  
lem stood round about him, bringing against him  
many and grievous charges, which they could not  
8 prove; while Paul said in his defence, Neither  
against the law of the Jews, nor against the temple,  
9 nor against Cæsar, have I sinned at all. But Festus,  
desiring to gain favour with the Jews, answered  
Paul, and said, Wilt thou go up to Jerusalem, and  
10 there be judged of these things before me? But  
Paul said, I am standing before Cæsar's judgement-  
seat, where I ought to be judged: to the Jews have  
I done no wrong, as thou also very well knowest.  
11 If then I am a wrong-doer, and have committed any  
thing worthy of death, I refuse not to die: but if  
none of those things is *true*, whereof these accuse  
me, no man can 'give me up unto them. I appeal  
12 unto Cæsar. Then Festus, when he had conferred  
with the council, answered, Thou hast appealed unto  
Cæsar: unto Cæsar shalt thou go.

<sup>1</sup> Gr. *grant me by favour*: and so in ver. 16.

13 Now when certain days were passed, Agrippa the  
king and Bernice arrived at Cæsarea, <sup>2</sup>and saluted  
14 Festus. And as they tarried there many days, Festus  
laid Paul's case before the king, saying, There is  
15 a certain man left a prisoner by Felix: about whom,  
when I was at Jerusalem, the chief priests and the  
elders of the Jews informed *me*, asking for sentence  
16 against him. To whom I answered, that it is not  
the custom of the Romans to give up any man, be-  
fore that the accused have the accusers face to face,  
and have had opportunity to make his defence con-  
17 cerning the matter laid against him. When there-  
fore they were come together here, I made no delay,  
but on the next day sat down on the judgement-seat,

<sup>2</sup> Or, *having saluted*

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\* For "laying wait" read "laying a plot"—*Am. Com.*



and commanded the man to be brought. Concern- 18  
 ing whom, when the accusers stood up, they brought  
 no charge of such evil things as I supposed; but 19  
 had certain questions against him of their own <sup>1</sup>re-  
 ligion, and of one Jesus, who was dead, whom Paul  
 affirmed to be alive. And I, being perplexed how 20  
 to inquire concerning these things, asked whether  
 he would go to Jerusalem, and there be judged of  
 these matters. But when Paul had appealed to be 21  
 kept for the decision of <sup>2</sup>the emperor, I commanded  
 him to be kept till I should send him to Cæsar. And 22  
 Agrippa *said* unto Festus, I also <sup>3</sup>could wish to hear  
 the man myself. To-morrow, saith he, thou shalt  
 hear him.

So on the morrow, when Agrippa was come, and 23  
 Bernice, with great pomp, and they were entered  
 into the place of hearing, with the chief captains,  
 and the principal men of the city, at the command  
 of Festus Paul was brought in. And Festus saith, 24  
 King Agrippa, and all men which are here present  
 with us, ye behold this man, about whom all the  
 multitude of the Jews made suit to me, both at Je-  
 rusalem and here, crying that he ought not to live  
 any longer. But I found that he had committed 25  
 nothing worthy of death: and as he himself appealed  
 to <sup>2</sup>the emperor I determined to send him. Of whom 26  
 I have no certain thing to write unto my lord.  
 Wherefore I have brought him forth before you,  
 and specially before thee, king Agrippa, that, after  
 examination had, I may have somewhat to write.  
 For it seemeth to me unreasonable, in sending a 27  
 prisoner, not withal to signify the charges against  
 him.

And Agrippa said unto Paul, Thou art permitted 26  
 to speak for thyself. Then Paul stretched forth his  
 hand, and made his defence:

I think myself happy, king Agrippa, that I am to 2  
 make my defence before thee this day touching all  
 the things whereof I am accused by the Jews: <sup>4</sup>es- 3  
 pecially because thou art expert in all customs and  
 questions which are among the Jews: wherefore I  
 beseech thee to hear me patiently. My manner of 4  
 life then from my youth up, which was from the  
 beginning among mine own nation, and at Jerusa-  
 lem, know all the Jews; having knowledge of me 5  
 from the first, if they be willing to testify, how that  
 after the straitest sect of our religion I lived a Phar-  
 isee. And now I stand *here* to be judged for the 6

<sup>1</sup> Or, *superstition*

<sup>2</sup> Gr. *the Augustus*.

<sup>3</sup> Or, *was wishing*

<sup>4</sup> Or, *because thou art especially expert.*

- hope of the promise made of God unto our fathers;  
 7 unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!  
 8 Why is it judged incredible with you, if God doth  
 9 raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of  
 10 Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote  
 11 against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. <sup>1</sup>Whereupon as I journeyed to Damascus with the authority and  
 13 commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and  
 14 them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against  
 15 <sup>2</sup>the goad. And I said, Who art thou, Lord? And <sup>2</sup>the Lord said, I am Jesus whom thou persecutest.  
 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things <sup>3</sup>wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open  
 18 their eyes, <sup>4</sup>that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.  
 19 Wherefore, O king Agrippa, I was not disobedient  
 20 unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing  
 21 works worthy of <sup>5</sup>repentance. For this cause the Jews seized me in the temple, and assayed to kill  
 22 me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; <sup>6</sup>how that the Christ <sup>7</sup>must suffer, and <sup>7</sup>how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

<sup>1</sup> Or, On which errand

<sup>2</sup> Gr. goads.

<sup>3</sup> Many ancient authorities read which thou hast seen.

<sup>4</sup> Or, to turn them

<sup>5</sup> Or, their repentance.

<sup>6</sup> Or, if  
Or, whether

<sup>7</sup> Or, is subject to suffering

And as he thus made his defence, Festus saith 24  
with a loud voice, Paul, thou art mad; thy much  
learning doth turn thee to madness. But Paul saith, 25  
I am not mad, most excellent Festus; but speak  
forth words of truth and soberness. For the king 26  
knoweth of these things, unto whom also I speak  
freely: for I am persuaded that none of these things  
is hidden from him; for this hath not been done in  
a corner. King Agrippa, believest thou the prophets? 27  
I know that thou believest. And Agrippa *said* unto 28  
Paul, With but\* little persuasion thou wouldest fain  
make me a Christian. And Paul *said*, I would to 29  
God, that whether with little† or with much, not thou  
only, but also all that hear me this day, might be-  
come such as I am, except these bonds.

And the king rose up, and the governor, and Ber- 30  
nice, and they that sat with them: and when they 31  
had withdrawn, they spake one to another, saying,  
This man doeth nothing worthy of death or of  
bonds. And Agrippa said unto Festus, This man 32  
might have been set at liberty, if he had not appealed  
unto Cæsar.

And when it was determined that we should sail 27  
for Italy, they delivered Paul and certain other  
prisoners to a centurion named Julius, of the Augus-  
tan 'band. And embarking in a ship of Adramyt- 2  
tium, which was about to sail unto the places on the  
coast of Asia, we put to sea, Aristarchus, a Macedo-  
nian of Thessalonica, being with us. And the next 3  
day we touched at Sidon: and Julius treated Paul  
kindly, and gave him leave to go unto his friends  
and <sup>2</sup>refresh himself. And putting to sea from 4  
thence, we sailed under the lee of Cyprus, because  
the winds were contrary. And when we had sailed 5  
across the sea which is off Cilicia and Pamphylia,  
we came to Myra, *a city* of Lycia. And there the 6  
centurion found a ship of Alexandria sailing for  
Italy; and he put us therein. And when we had 7  
sailed slowly many days, and were come with diffi-  
culty over against Cnidus, the wind not <sup>3</sup>further suf-  
fering us, we sailed under the lee of Crete, over  
against Salmone; and with difficulty coasting along 8  
it we came unto a certain place called Fair Havens;  
nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage 9

\* "With but" etc. add marg. Or, *In a little time*—*Am. Com.*

† "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects—*Am. Com.*

1 Or, *exhort.*

2 Gr. *receive atten-  
tion.*

3 Or, *suffering us to  
get there.*

was now dangerous, because the Fast was now al-  
 10 ready gone by, Paul admonished them, and said unto  
 them, Sirs, I perceive that the voyage will be with  
 injury and much loss, not only of the lading and the  
 11 ship, but also of our lives. But the centurion gave  
 more heed to the master and to the owner of the  
 ship, than to those things which were spoken by  
 12 Paul. And because the haven was not commodious  
 to winter in, the more part advised to put to sea from  
 thence, if by any means they could reach Phœnix,  
 and winter *there*; *which is a haven of Crete, looking* 1  
 13 *Gr. down the south-west wind and down the north-west wind.*  
 'north-east and south-east. And when the south  
 wind blew softly, supposing that they had obtained  
 their purpose, they weighed anchor and sailed along  
 14 Crete, close in shore. But after no long time there  
 beat down from it a tempestuous wind, which is  
 15 called Eûraquilo: and when the ship was caught,  
 and could not face the wind, we gave way *to it*, and  
 16 were driven. And running under the lee of a small  
 island called <sup>2</sup>*Cauda*, we were able, with difficulty,  
 17 to secure the boat: and when they had hoisted it up,  
 they used helps, under-girding the ship; and, fearing  
 lest they should be cast upon the Syrtis, they low-  
 18 ered the gear, and so were driven. And as we la-  
 boured exceedingly with the storm, the next day  
 19 they began to throw *the freight* overboard; and the  
 third day they cast out with their own hands the  
 20 <sup>3</sup>tackling of the ship. And when neither sun nor  
 stars shone upon *us* for many days, and no small  
 tempest lay on *us*, all hope that we should be saved  
 21 was now taken away. And when they had been  
 long without food, then Paul stood forth in the  
 midst of them, and said, Sirs, ye should have heark-  
 ened unto me, and not have set sail from Crete, and  
 22 have gotten this injury and loss. And now I exhort  
 you to be of good cheer: for there shall be no loss  
 23 of life among you, but *only* of the ship. For there  
 stood by me this night an angel of the God whose I  
 24 am, whom also I serve, saying, Fear not, Paul; thou  
 must stand before Cæsar: and lo, God hath granted  
 25 thee all them that sail with thee. Wherefore, sir,  
 be of good cheer: for I believe God, that it shall be  
 26 even so as it hath been spoken unto me. Howbeit  
 we must be cast upon a certain island.  
 27 But when the fourteenth night was come, as we  
 were driven to and fro in the *sea of Adria*, about  
 midnight the sailors surmised that they were draw-  
 28 ing near to some country; and they sounded, and

1 Gr. down the south-west wind and down the north-west wind.

2 Many ancient authorities read *Clauda*.

3 Or, furniture

found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And 29 fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and 1 wished for the day. And as the sailors were seek- 30 ing to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the cen- 31 turion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut 32 away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought 33 them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to 34 take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken 35 bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they 36 all of good cheer, and themselves also took food. And we were in all in the ship 2two hundred three- 37 score and sixteen souls. And when they had eaten 38 enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they 39 knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could 2drive the ship upon it. And casting off 40 the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they 41 ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' 42 counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, 43 desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some 44 on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that 28 the island was called 'Melita. And the barbarians 2 shewed us no common kindness: for they kindled a

1 Or, prayed

2 Some ancient authorities read about threescore and sixteen souls.\*

3 Some ancient authorities read bring the ship safe to shore.

4 Some ancient authorities read Melitene.



- fire, and received us all, because of the present rain,  
3 and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out <sup>1 Or, from the heat</sup> by reason of the heat, and fastened  
4 on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice  
5 hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.  
7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days  
8 courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands  
9 on him healed him. And when this was done, the rest also which had diseases in the island came, and  
10 were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.  
11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose  
12 sign was <sup>2 Gr. Dioscuri.</sup> The Twin Brothers. And touching at  
13 Syracuse, we tarried there three days. And from thence we <sup>3 Some ancient authorities read cast loose.</sup> made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on  
14 the second day we came to Puteoli; where we found brethren, and were intreated to tarry with them  
15 seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked  
16 God, and took courage.  
17 And when we entered into Rome. <sup>4 Some ancient authorities insert the centurion delivered the prisoners to the captain of the prætorian guard: but</sup> Paul was suffered to abide by himself with the soldier that  
18 guarded him.  
19 And it came to pass, that after three days he called together <sup>5 Or, those that were of the Jews first</sup> those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of  
the Romans: who, when they had examined me,

desired to set me at liberty, because there was no cause of death in me. But when the Jews spake 19 against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For 20  
 1 Or, call for you, to see and to speak with you  
 this cause therefore did I 'intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, 21 We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to 22 hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they 23 came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the 24 things which were spoken, and some disbelieved. And when they agreed not among themselves, they 25 departed, after that Paul had spoken one word, Well spake the Holy Ghost <sup>2</sup>by Isaiah the prophet  
 2 Or, through  
 unto your fathers, saying, 26

Go thou unto this people, and say,  
 By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross, 27

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

3 Some ancient authorities insert ver. 29 And when he had said these words, the Jews departed, having much disputing among themselves.

Be it known therefore unto you, that this salvation 28 of God is sent unto the Gentiles: they will also hear.<sup>3</sup>

And he abode two whole years in his own hired 30 dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the 31 things concerning the Lord Jesus Christ with all boldness, none forbidding him.

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## ROMANS.

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- 1** PAUL, a <sup>1</sup>servant of Jesus Christ, called *to be* an <sup>1</sup> Gr. *bondservant*.  
**2** apostle, separated unto the gospel of God, which he  
promised afore <sup>2</sup>by his prophets in the holy script- <sup>2</sup> Or, *through*  
**3** ures, concerning his Son, who was born of the seed  
**4** of David according to the flesh, who was <sup>3</sup>declared <sup>3</sup> Gr. *determined*.  
*to be* the Son of God <sup>4</sup>with power, according to the <sup>4</sup> Or, *in*  
spirit of holiness, by the resurrection of the dead;  
**5** *even* Jesus Christ our Lord, through whom we re-  
ceived grace and apostleship, unto obedience <sup>5</sup>of <sup>5</sup> Or, *to the faith*  
faith among all the nations, for his name's sake:  
**6** among whom are ye also, called *to be* Jesus Christ's:  
**7** to all that are in Rome, beloved of God, called *to be*  
saints: Grace to you and peace from God our Fa-  
ther and the Lord Jesus Christ.
- 8** First, I thank my God through Jesus Christ for  
you all, <sup>6</sup>that your faith is proclaimed throughout <sup>6</sup> Or, *because*  
**9** the whole world. For God is my witness, whom I  
serve in my spirit in the gospel of his Son, how un-  
ceasingly I make mention of you, always in my  
**10** prayers making request, if by any means now at  
length I may be prospered <sup>7</sup>by the will of God to <sup>7</sup> Gr. *in*.  
**11** come unto you. For I long to see you, that I may  
impart unto you some spiritual gift, to the end ye  
**12** may be established; that is, that I with you may be  
comforted in you, each of us by the other's faith,  
**13** both yours and mine. And I would not have you  
ignorant, brethren, that oftentimes I purposed to  
come unto you (and was hindered hitherto), that I  
might have some fruit in you also, even as in the  
**14** rest of the Gentiles. I am debtor both to Greeks  
and to Barbarians, both to the wise and to the fool-  
**15** ish. So, as much as in me is, I am ready to preach

the gospel to you also that are in Rome. For I am 16  
not ashamed of the gospel: for it is the power of  
God unto salvation to every one that believeth; to  
the Jew first, and also to the Greek. For therein is 17  
revealed a righteousness of God <sup>1</sup>by faith\* unto  
faith: as it is written, But the righteous shall live  
<sup>1</sup>by faith\*.

1 Gr. from.

2 Or, a wrath

3 Or, hold the truth

4 Or, so that they  
are

For <sup>2</sup>the wrath of God is revealed from heaven 18  
against all ungodliness and unrighteousness of men,  
who <sup>3</sup>hold down† the truth in unrighteousness; be- 19  
cause that which may be known of God is manifest  
in them; for God manifested it unto them. For 20  
the invisible things of him since the creation of the  
world are clearly seen, being perceived through the  
things that are made, *even* his everlasting power  
and divinity; <sup>4</sup>that they may be without excuse:  
because that, knowing God, they glorified him not 21  
as God, neither gave thanks; but became vain in  
their reasonings, and their senseless heart was dark-  
ened. Professing themselves to be wise, they be- 22  
came fools, and changed the glory of the incorrup- 23  
tible God for the likeness of an image of corruptible  
man, and of birds, and fourfooted beasts, and creep-  
ing things.

Wherefore God gave them up in the lusts of their 24  
hearts unto uncleanness, that their bodies should be  
dishonoured among themselves: for that they ex- 25  
changed the truth of God for a lie, and worshipped  
and served the creature rather than the Creator, who  
is blessed <sup>5</sup>for ever. Amen.

5 Gr. unto the ages.

6 Gr. passions of  
dishonour.

For this cause God gave them up unto <sup>6</sup>vile pas- 26  
sions: for their women changed the natural use  
into that which is against nature: and likewise also 27  
the men, leaving the natural use of the woman, burn-  
ed in their lust one toward another, men with men  
working unseemliness, and receiving in themselves  
that recompense of their error which was due.

7 Gr. did not ap-  
prove.

And even as they <sup>7</sup>refused to have God in *their* 28  
knowledge, God gave them up unto a reprobate  
mind, to do those things which are not fitting; being 29  
filled with all unrighteousness, wickedness, covet-  
ousness, maliciousness; full of envy, murder, strife,  
deceit, malignity; whisperers, backbiters, <sup>8</sup>hateful to 30  
God, insolent, haughty, boastful; inventors of evil

8 Or, haters of God

\* For "by faith" read "from faith" and omit the marg.—*Am. Com.*

† For "hold down" read "hinder"—*Am. Com.*

31 things, disobedient to parents, without understanding, covenant-breakers, without natural affection,  
32 unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest  
1 another, thou condemnest thyself; for thou that  
2 judgest dost practise the same things. 2 And we know that the judgement of God is according to truth  
3 against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth  
5 thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be  
9 wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first,  
10 and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew  
11 first, and also to the Greek: for there is no respect of  
12 persons with God. For as many as have sinned\* without law shall also perish without law: and as many as have sinned under law shall be judged by  
13 law; for not the hearers of a law† are 3 just before  
14 God, but the doers of a law shall be 4 justified: [for when Gentiles which have no‡ law do by nature the things of the law, these, having no§ law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their 5 thoughts one with another  
16 accusing or else excusing them¶; in the day

1 Gr. the other.

2 Many ancient authorities read For.

3 Or, righteous

4 Or, accounted righteous

5 Or, reasonings

\* "have sinned" add marg. Gr. *sinned*.—Am. Com.

† For "a law" read "the law"—Am. Com.

‡ For "which have no" read "that have not the"—Am. Com.

§ For "having no" read "not having the"—Am. Com.

¶ Enclose ver. 14 and 15 in a parenthesis.—Am. Com.

¶ "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing them one with another*—Am. Com.



1 Or, *judge's*

when God <sup>1</sup>shall judge the secrets of men, according to my gospel, by Jesus Christ.

2 Or, *a law*3 Or, *the Will*4 Or, *provest\* the things that differ*5 Or, *an instructor*6 Or, *commit sacrilege*

But if thou bearest the name of a Jew, and retest <sup>17</sup> upon <sup>2</sup>the law, and gloriest in God, and knowest <sup>3</sup>his <sup>18</sup> will, and <sup>4</sup>approvest the things that are excellent, being instructed out of the law, and art confident that <sup>19</sup> thou thyself art a guide of the blind, a light of them that are in darkness, <sup>5</sup>a corrector of the foolish, a <sup>20</sup> teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that <sup>21</sup> teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit <sup>22</sup> adultery, dost thou commit adultery? thou that abhorrest idols, dost thou <sup>6</sup>rob temples†? thou who <sup>23</sup> gloriest in <sup>2</sup>the law, through thy transgression of the law dishonourest thou God? For the name of God <sup>24</sup> is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed prof- <sup>25</sup> iteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircum- <sup>26</sup> cision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and <sup>27</sup> shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; <sup>28</sup> neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; <sup>29</sup> and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

7 Gr. *Be it not so: and so elsewhere.*

What advantage then hath the Jew? or what is <sup>3</sup> the profit of circumcision? Much every way: first of <sup>2</sup> all, that they were intrusted with the oracles of God. For what if some were without faith? shall their <sup>3</sup> want of faith make of none effect the faithfulness of God? <sup>1</sup>God forbid: yea, let God be found true, <sup>4</sup> but every man a liar; as it is written,

That thou mightest be justified in thy words,  
And mightest prevail when thou comest into  
judgement.

But if our unrighteousness commendeth the right- <sup>5</sup> eousness of God, what shall we say? Is God un-

\* In marg. 4 for "provest" read "dost distinguish"—*Am. Com.*  
† Omit the marg.—*Am. Com.*

- righteous who visiteth with wrath? (I speak after  
 6 the manner of men.) God forbid: for then how  
 7 shall God judge the world? <sup>1</sup> But if the truth of  
 God through my lie abounded unto his glory, why  
 8 am I also still judged as a sinner? and why not (as  
 we be slanderously reported, and as some affirm  
 that we say). Let us do evil, that good may come?  
 whose condemnation is just.
- 9 What then? <sup>2</sup> are we in worse case\* than they? <sup>3</sup> Or, do we excuse  
 ourselves?  
 No, in no wise: for we before laid to the charge  
 both of Jews and Greeks, that they are all under  
 10 sin; as it is written,  
 There is none righteous, no not one;  
 11 There is none that understandeth,  
 There is none that seeketh after God;  
 12 They have all turned aside, they are together  
 become unprofitable;  
 There is none that doeth good, no, not so much  
 as one:
- 13 Their throat is an open sepulchre;  
 With their tongues they have used deceit:  
 The poison of asps is under their lips:  
 14 Whose mouth is full of cursing and bitterness:  
 15 Their feet are swift to shed blood;  
 16 Destruction and misery are in their ways;  
 17 And the way of peace have they not known:  
 18 There is no fear of God before their eyes.
- 19 Now we know that what things soever the law  
 saith, it speaketh to them that are under the law;  
 that every mouth may be stopped, and all the world  
 20 may be brought under the judgement of God: be- <sup>3</sup> Gr. out of.  
 cause <sup>4</sup> by <sup>4</sup> the works of the law shall no flesh be <sup>4</sup> Or, works of law  
<sup>5</sup> justified in his sight: for <sup>6</sup> through the law cometh <sup>5</sup> Or, accounted  
 21 the knowledge of sin†. But now apart from the <sup>6</sup> Or, through law  
 law a righteousness of God hath been manifested,  
 22 being witnessed by the law and the prophets; even <sup>7</sup> Or, of  
 the righteousness of God through faith <sup>8</sup> in Jesus <sup>8</sup> Some ancient au-  
 Christ unto all <sup>9</sup> them that believe; for there is no <sup>8</sup> thorities add and  
 23 distinction; for all have sinned‡, and fall short of <sup>9</sup> Or, purposed  
 24 the glory of God; being justified freely by his grace  
 through the redemption that is in Christ Jesus: <sup>10</sup> Or, to be propi-  
 25 whom God <sup>9</sup> set forth§ <sup>10</sup> to be a propitiation, through  
 tiatory

\* For "in worse case" read "better" and omit the marg.—*Am. Com.*

† Begin a paragraph.—*Am. Com.*

‡ "have sinned" add marg. *Gr. sinned.*—*Am. Com.*

§ "set forth" omit marg. <sup>9</sup> ("purposed")—*Am. Com.*

<sup>1</sup> Or, *faith in his blood* <sup>1</sup>faith, by his blood\*, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, <sup>26</sup> of his righteousness at this present season: that he might himself be <sup>2</sup>just, and the <sup>2</sup>justifier of him that <sup>3</sup>hath faith <sup>4</sup>in Jesus. Where then is the glorying? <sup>27</sup> It is excluded. By what manner of law? of works? <sup>5</sup> Nay: but by a law of faith. <sup>6</sup> We reckon therefore <sup>28</sup> that a man is justified by faith apart from <sup>6</sup>the works of the law. Or is God *the God* of Jews only? is he <sup>29</sup> not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the cir- <sup>30</sup> cumcision <sup>7</sup>by faith, and the uncircumcision <sup>8</sup>through faith. Do we then make <sup>9</sup>the law of none effect <sup>31</sup> <sup>8</sup>through faith? God forbid: nay, we establish <sup>9</sup>the law<sup>†</sup>.

<sup>7</sup> Gr. out of.

<sup>8</sup> Or, through the faith

<sup>9</sup> Or, law

<sup>10</sup> Some ancient authorities read of Abraham, our forefather according to the flesh?

What then shall we say <sup>10</sup>that Abraham, our fore- <sup>4</sup> father according to the flesh, hath found<sup>‡</sup>? For if <sup>2</sup> Abraham was justified <sup>7</sup>by works, he hath whereof to glory; but not toward God. For what saith the <sup>3</sup> scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him <sup>4</sup> that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but <sup>5</sup> believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as Da- <sup>6</sup> vid also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, *saying*, <sup>7</sup>

Blessed are they whose iniquities are forgiven,  
And whose sins are covered.

Blessed is the man to whom the Lord will not <sup>8</sup> reckon sin.

Is this blessing then pronounced upon the circum- <sup>9</sup> cision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in <sup>10</sup> circumcision, or in uncircumcision? Not in circum- cision, but in uncircumcision: and he received the <sup>11</sup> sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircum- cision: that he might be the father of all them that

\* For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. <sup>1</sup>.—*Am. Com.*

† Make a paragraph of verse 31.—*Am. Com.*

‡ For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.—*Am. Com.*

- believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not <sup>1</sup>through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were.
- Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body <sup>2</sup>now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.
- Being therefore justified <sup>3</sup>by faith, <sup>4</sup>let us have\* peace with God through our Lord Jesus Christ; <sup>5</sup>through whom also we have had our access <sup>6</sup>by faith into this grace wherein we stand; and <sup>7</sup>let us\* <sup>8</sup>rejoice in hope of the glory of God. And not only so, but <sup>9</sup>let us\* also <sup>10</sup>rejoice in our tribulations: <sup>11</sup>knowing that tribulation worketh patience; and pa-

<sup>1</sup> Or, through law

<sup>2</sup> Many ancient authorities omit now.

<sup>3</sup> Gr. out of.

<sup>4</sup> Some authorities read we have.

<sup>5</sup> Some ancient authorities omit by faith.

<sup>6</sup> Or, we rejoice

<sup>7</sup> Gr. glory.

<sup>8</sup> Or, we also rejoice

\* For "let us have" read "we have" and in marg. <sup>4</sup> read Many ancient authorities read *let us have*. So in verses 2, 3 for "let us" read "we" (twice).—*Am. Com.*

1 Or, *Holy Spirit*:  
 and so through-  
 out this book.

2 Or, *that which is*  
*good*\*

3 Gr. *in*.

4 Gr. *but also glo-*  
*riying*.

tience, probation ; and probation, hope : and hope  
 putteth not to shame ; because the love of God hath  
 been shed abroad in our hearts through the <sup>1</sup>Holy  
 Ghost which was given unto us. For while we  
 were yet weak, in due season Christ died for the  
 ungodly. For scarcely for a righteous man will one  
 die : for peradventure for <sup>2</sup>the good man some one  
 would even dare to die. But God commendeth his  
 own love toward us, in that, while we were yet sin-  
 ners, Christ died for us. Much more then, being  
 now justified <sup>3</sup>by his blood, shall we be saved from  
 the wrath of God through him. For if, while we  
 were enemies, we were reconciled to God through  
 the death of his Son, much more, being reconciled,  
 shall we be saved <sup>3</sup>by his life ; and not only so,  
<sup>4</sup>but we also rejoice in God through our Lord Jesus  
 Christ, through whom we have now received the  
 reconciliation.

Therefore, as through one man sin entered into the  
 world, and death through sin ; and so death passed  
 unto all men, for that all sinned :—for until the law  
 sin was in the world : but sin is not imputed when  
 there is no law. Nevertheless death reigned from  
 Adam until Moses, even over them that had not sin-  
 ned after the likeness of Adam's transgression, who  
 is a figure of him that was to come. But not as the  
 trespass, so also *is* the free gift. For if by the tres-  
 pass of the one the many died, much more did the  
 grace of God, and the gift by the grace of the one  
 man, Jesus Christ, abound unto the many. And not  
 as through one that sinned, *so* is the gift : for the  
 judgement *came* of one unto condemnation, but the  
 free gift *came* of many trespasses unto <sup>5</sup>justification.  
 For if, by the trespass of the one, death reigned  
 through the one ; much more shall they that receive  
 the abundance of grace and <sup>6</sup>of the gift of right-  
 eousness reign in life through the one, *even* Jesus  
 Christ. So then as through one trespass *the judge-*  
*ment came* unto all men to condemnation ; even so  
 through one act of righteousness *the free gift came*  
 unto all men to justification of life. For as through  
 the one man's disobedience the many were made sin-  
 ners, even so through the obedience of the one shall  
 the many be made righteous. And <sup>7</sup>the law came in  
 beside, that the trespass might abound ; but where  
 sin abounded, grace did abound more exceedingly :

\* Omit marg. <sup>2</sup> ("that which is good") —Am. Com.



21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, 2 that grace may abound? God forbid. We who died 3 to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ 4 Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become <sup>1</sup>united with him by the likeness of his death, we shall be also by 6 the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified\* from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; 10 death no more hath dominion over him. For <sup>2</sup>the death that he died, he died unto sin <sup>3</sup>once: but <sup>2</sup>the 11 life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

<sup>1</sup> Or, united with the likeness . . . with the likeness

<sup>2</sup> Or, in that death  
<sup>3</sup> Gr. once for all.

12 Let not sin therefore reign in your mortal body, 13 that ye should obey the lusts thereof: neither present your members unto sin as <sup>4</sup>instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as <sup>4</sup>instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

<sup>4</sup> Or, weapons

15 What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves as <sup>5</sup>servants unto obedience, his <sup>5</sup>servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, <sup>6</sup>that, whereas ye were <sup>5</sup>servants of sin, ye became obedient from the heart to that <sup>7</sup>form of teaching whereunto ye 18 were delivered; and being made free from sin, ye 19 became <sup>5</sup>servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even

<sup>5</sup> Gr. bondservants.

<sup>6</sup> Or, that ye were . . . but ye became

<sup>7</sup> Or, pattern

\* "justified" add marg. Or, released —Am. Com.

so now present your members *as* servants to righteousness unto sanctification. For when ye were <sup>20</sup>  
<sup>1</sup>servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the <sup>21</sup>  
 things whereof ye are now ashamed? for the end of those things is death. But now being made free <sup>22</sup>  
 from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of <sup>23</sup>  
 God is eternal life in Christ Jesus our Lord.

Or are ye ignorant brethren (for I speak to men <sup>7</sup>  
 that know <sup>2</sup>the law), how that the law hath dominion over a man for so long time as he liveth? For the <sup>2</sup>  
 woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then <sup>3</sup>  
 if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made <sup>4</sup>  
 dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, <sup>5</sup>  
 the <sup>3</sup>sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the <sup>6</sup>  
 law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? God <sup>7</sup>  
 forbid. Howbeit, I had not known sin, except through <sup>2</sup>the law: for I had not known <sup>4</sup>coveting, except the law had said, Thou shalt not <sup>4</sup>covet: but sin, finding occasion, wrought in me through the commandment all manner of <sup>4</sup>coveting: for apart from <sup>2</sup>the law sin *is* dead. And I was alive apart <sup>9</sup>  
 from <sup>2</sup>the law once: but when the commandment came, sin revived, and I died; and the command- <sup>10</sup>  
 ment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the com- <sup>11</sup>  
 mandment beguiled me, and through it slew me. So that the law is holy, and the commandment <sup>12</sup>  
 holy, and righteous, and good. Did then that which <sup>13</sup>  
 is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that

<sup>1</sup> Gr. *bondservants*.

<sup>2</sup> Or, *law*

<sup>3</sup> Gr. *passions of sins*.

<sup>1</sup> Or, *lust*

through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I <sup>1</sup>do I know not: for not what I would, <sup>1 Gr. work.</sup> that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that <sup>1</sup>do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to <sup>1</sup>do that which is good <sup>is</sup> not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that <sup>1</sup>do it, but sin which dwelleth <sup>2 Or, in regard of the law</sup> in me. I find then <sup>2</sup>the law, that, to me who would <sup>3 Gr. with.</sup> do good, evil is present. For I delight <sup>3</sup>in the law <sup>4 Gr. in. Many ancient authorities read to.</sup> of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity <sup>4</sup>under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of <sup>5 Or, this body of death</sup> <sup>6 Many ancient authorities read But thanks be to God.</sup> <sup>6</sup>the body of this death? <sup>6</sup>I thank God through Jesus Christ our Lord. So then I myself with the mind serve\* the law of God; but with the flesh the law of sin.

**8** There is therefore now no condemnation to them <sup>2</sup>that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, <sup>7 Or, wherein</sup> <sup>8 Gr. flesh of sin.</sup> <sup>9 Or, and for sin†</sup> <sup>10 Or, requirement</sup> in that it was weak through the flesh, God, sending his own Son in the likeness of <sup>8</sup>sinful flesh <sup>9</sup>and as an offering for sin†, condemned sin in the flesh: that the <sup>10</sup>ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit‡. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit‡. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit‡, if so be that the Spirit of God dwelleth in you. But if any man hath not

\* For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"—*Am. Com.*

† Let marg. <sup>9</sup> ("and for sin") and the text exchange places.—*Am. Com.*

‡ For "spirit" read "Spirit"—*Am. Com.*

the Spirit of Christ, he is none of his. And if Christ 10 is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the 11 Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies <sup>1</sup>through his Spirit that dwelleth in you.

<sup>1</sup> Many ancient authorities read because of.

So then, brethren, we are debtors, not to the flesh, 12 to live after the flesh: for if ye live after the flesh, 13 ye must die; but if by the spirit\* ye <sup>2</sup>mortify† the <sup>3</sup>deeds of the body, ye shall live. For as many as 14 are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again 15 unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself 16 beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, 17 and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

<sup>2</sup> Gr. *make to die*.

<sup>3</sup> Gr. *doings*.

For I reckon that the sufferings of this present 18 time are not worthy to be compared with the glory which shall be revealed to us-ward. For the ear- 19 nest expectation of the creation waiteth for the revealing of the sons of God. For the creation was 20 subjected to vanity, not of its own will, but by reason of him who subjected it, <sup>4</sup>in hope that the crea- 21 tion itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole cre- 22 ation groaneth and travaileth in pain <sup>5</sup>together until now. And not only so, but ourselves also, which 23 have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by† hope 24 were we saved: but hope that is seen is not hope: <sup>6</sup>for who <sup>6</sup>hopeth for that which he seeth? But if 25 we hope for that which we see not, *then* do we with patience wait for it.

<sup>4</sup> Or, *in hope*; because the creation &c.

<sup>5</sup> Or, *with us*

<sup>6</sup> Many ancient authorities read for what a man seeth, why doth he yet hope for?

<sup>7</sup> Some ancient authorities read awaiteth.

And in like manner the Spirit also helpeth our in- 26 firmity: for we know not how to pray as we ought; but the Spirit himself§ maketh intercession for *us* with groanings which cannot be uttered; and he 27 that searcheth the hearts knoweth what is the mind of the Spirit, <sup>8</sup>because he maketh intercession for

<sup>8</sup> Or, *that*

\* For "spirit" read "Spirit"—*Am. Com.*

† For "mortify" read "put to death" and omit marg. 2.—*Am. Com.*

‡ For "by" read "in" (with marg. Or, *by*)—*Am. Com.*

§ For "himself" read "itself"—*Am. Com.*



- 28 the saints according to *the will of God*. And we know that to them that love God <sup>1</sup>all things work together for good, *even* to them that are called according to *his purpose*. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- 31 What then shall we say to these things? If God <sup>2</sup>is for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
- 33 Who shall lay any thing to the charge of God's elect? <sup>2</sup> Or, *Shall God that justifieth?*
- 34 <sup>3</sup>It is God that justifieth; who is he that shall condemn\*? <sup>3</sup>It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love <sup>4</sup>of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter.
- 37 Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other <sup>5</sup>creature, <sup>5</sup> Or, *creation* shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
- 9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart.
- 3 For I could <sup>6</sup>wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, <sup>7</sup>who is over all, God blessed <sup>8</sup>for ever. Amen. But *it is* not as though the word of God hath come to nought.
- 7 For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all
- <sup>1</sup> Some ancient authorities read *God worketh all things with them for good.*
- <sup>2</sup> Or, *Shall God that justifieth?*
- <sup>3</sup> Or, *Shall Christ Jesus that died, . . . us?*
- <sup>4</sup> Some ancient authorities read *of God.*
- <sup>5</sup> Or, *creation*
- <sup>6</sup> Or, *pray*
- <sup>7</sup> Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*; or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever.*
- <sup>8</sup> Gr. *unto the ages.*

\* For "shall condemn" read "condemneth"—*Am. Com.*

† For marg. <sup>7</sup> read Or, *flesh: he who is over all, God, be blessed for ever*—*Am. Com.*



children : but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are 8 children of God; but the children of the promise are reckoned for a seed. For this is a word of 9 promise, According to this season will I come, and Sarah shall have a son. And not only so; but Re- 10becca also having conceived by one, *even* by our father Isaac—for *the children* being not yet born, nei- 11ther having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto 12her, The elder shall serve the younger. Even as it 13is written, Jacob I loved, but Esau I hated.

What shall we say then? Is there unrighteous- 14ness with God? God forbid. For he saith to Moses, 15I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, nor of him 16that runneth, but of God that hath mercy. For 17the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on 18whom he will, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he still 19find fault? For who withstandeth his will? Nay 20but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the 21potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing\* to shew his 22wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto de-struction: <sup>1</sup>and that he might make known the rich- 23es of his glory upon vessels of mercy, which he afore prepared unto glory, *even* us, whom he also called, 24not from the Jews only, but also from the Gentiles? As he saith also in Hosea, 25

I will call that my people, which was not my people;

And her beloved, which was not beloved.

And it shall be, *that* in the place where it was 26said unto them, Ye are not my people,

There shall they be called sons of the living God.

<sup>1</sup> Some ancient authorities omit and.

\* "willing" add marg. Or, *although willing* — Am. Com.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is  
28 the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,  
We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

31 but Israel, following after a law of righteousness,  
32 did not arrive at *that* law. Wherefore? <sup>1 Or, Because, doing it not by faith, but as it were by works, they stumbled</sup> <sup>1</sup>Because *they sought it not by faith, but as it were by works.*

33 They stumbled at the stone of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on <sup>2</sup>him shall not be put <sup>2 Or, it</sup> to shame.

10 Brethren, my heart's <sup>3</sup>desire and my supplication <sup>3 Gr. good pleasure.</sup>

2 to God is for them, that they may be saved. For I

bear them witness that they have a zeal for God, but

3 not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their

own, they did not subject themselves to the right-

4 eousness of God. For Christ is the end of the law

5 unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteous-

6 ness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in

thy heart, Who shall ascend into heaven? (that is, to

7 bring Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)

8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith,

9 which we preach: <sup>4</sup>because if thou shalt <sup>5</sup>confess with thy mouth Jesus *as* Lord, and shalt believe in

thy heart that God raised him from the dead, thou

10 shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession

11 is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to

12 shame. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is

13 rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have

<sup>1</sup> Or, Because, doing it not by faith, but as it were by works, they stumbled

<sup>4</sup> Or, that

<sup>5</sup> Some ancient authorities read confess the word with thy mouth, that Jesus is Lord.

not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring <sup>1</sup>glad tidings of good things!

<sup>1</sup> Or, a gospel

<sup>2</sup> Or, gospel

But they did not all hearken to the <sup>2</sup>glad tidings. 16 For Isaiah saith, Lord, who hath believed our report? So belief *cometh* of hearing, and hearing by <sup>17</sup>the word of Christ. But I say, Did they not hear? 18 Yea, verily,

<sup>3</sup> Gr. the inhabited earth.

Their sound went out into all the earth,  
And their words unto the ends of <sup>3</sup>the world.

But I say, Did Israel not know? First Moses saith, 19 I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I  
anger you.

And Isaiah is very bold, and saith, 20

I was found of them that sought me not;  
I became manifest unto them that asked not of  
me.

But as to Israel he saith, All the day long did I <sup>21</sup>spread out my hands unto a disobedient and gain-saying people.

I say then, Did God cast off his people? God <sup>11</sup>forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith <sup>4</sup>of Elijah? how he pleadeth with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. But what saith the answer of God unto him? <sup>4</sup>I have left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at <sup>5</sup>this present time also there is a remnant according to the election of grace. But if it is by grace, it <sup>6</sup>is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, <sup>7</sup>that he obtained not; but the election obtained it, and the rest were hardened: according as it is writ- <sup>8</sup>ten, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith, <sup>9</sup>

Let their table be made a snare, and a trap,  
And a stumblingblock, and a recompense unto  
them:

<sup>4</sup> Or, in

10 Let their eyes be darkened, that they may not see,

And bow thou down their back alway.

11 \*I say then, Did they stumble that they might fall?

God forbid: but by their <sup>1</sup>fall salvation *is come* unto <sup>1</sup> Or, *trespass*

12 the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my

14 ministry: if by any means I may provoke to jealousy *them that are* my flesh, and may save some of

15 them. For if the casting away of them *is* the reconciling of the world, what *shall* the receiving of *them*

16 *be*, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are

17 the branches. But if some of the branches were broken off, and thou, being a wild olive, was grafted

in among them, and didst become partaker with <sup>2</sup> Many ancient authorities read of the root and of the fatness.

18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

19 Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they

20 were broken off, and thou standest by thy faith. Be not highminded, but fear: for if God spared not

21 the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward

22 them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou

23 also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for

24 God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree,

and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits,

that a hardening in part hath befallen Israel, until

26 the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away <sup>3</sup>ungodliness from Jacob:

27 And this is <sup>4</sup>my covenant unto them,

When I shall take away their sins.

<sup>3</sup> Gr. *ungodlinesses*.

<sup>4</sup> Gr. *the covenant from me*.

\* Begin the paragraph here instead of at ver. 13. — *Am. Com.*

As touching the gospel, they are enemies for your 28  
sake: but as touching the election, they are beloved  
for the fathers' sake. For the gifts and the calling 29  
of God are <sup>1</sup>without repentance. For as ye in time 30  
past were disobedient to God, but now have obtain-  
ed mercy by their disobedience, even so have these 31  
also now been disobedient, that by the mercy shewn  
to you they also may now obtain mercy. For God 32  
hath shut up all unto disobedience, that he might  
have mercy upon all.

<sup>1</sup> Gr. not repented  
of.

<sup>2</sup> Or, of the riches  
and the wisdom  
etc.

<sup>3</sup> Or, both of wis-  
dom etc.

<sup>4</sup> Gr. unto the ages.

<sup>5</sup> Gr. well-pleasing.

<sup>6</sup> Or, spiritual

<sup>7</sup> Or, worship

<sup>8</sup> Or, age

<sup>9</sup> Or, the will of  
God, even the  
thing which is  
good and accept-  
able and perfect

O the depth <sup>2</sup>of the riches <sup>3</sup>both of the wisdom 33  
and the knowledge of God! how unsearchable are  
his judgements, and his ways past tracing out!  
For who hath known the mind of the Lord? or 34  
who hath been his counsellor? or who hath first 35  
given to him, and it shall be recompensed unto  
him again? For of him, and through him, and unto 36  
him, are all things. To him *be* the glory <sup>4</sup>for ever.  
Amen.

I beseech you therefore, brethren, by the mercies **12**  
of God, to present your bodies a living sacrifice,  
holy, <sup>5</sup>acceptable to God, *which is* your <sup>6</sup>reasonable\*  
<sup>7</sup>service. And be not fashioned according to this **2**  
<sup>8</sup>world: but be ye transformed by the renewing of  
your mind, that ye may prove what is <sup>9</sup>the good and  
<sup>5</sup>acceptable and perfect will of God.

For I say, through the grace that was given me, **3**  
to every man that is among you, not to think of  
himself more highly than he ought to think; but so  
to think as to think soberly, according as God hath  
dealt to each man a measure of faith. For even as **4**  
we have many members in one body, and all the  
members have not the same office: so we, who are **5**  
many, are one body in Christ, and severally mem-  
bers one of another. And having gifts differing ac-  
cording to the grace that was given to us, whether  
prophecy, *let us prophesy* according to the propor-  
tion of <sup>10</sup>our faith; or ministry, *let us give ourselves* **7**  
to our ministry; or he that teacheth, to his teach-  
ing; or he that exhorteth, to his exhorting: he that **8**  
giveth, *let him do it* with <sup>11</sup>liberality; he that ruleth,  
with diligence; he that sheweth mercy, with cheer-  
fulness. Let love be without hypocrisy. Abhor **9**  
that which is evil; cleave to that which is good. In **10**

<sup>10</sup> Or, the faith†

<sup>11</sup> Gr. singleness.

\* For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*—*Am. Com.*

† Omit marg. <sup>10</sup> ("the faith") — *Am. Com.*



- love of the brethren be tenderly affectioned one to  
 11 another; in honour preferring one another; in dili-  
 gence not slothful; fervent in spirit; serving <sup>1</sup>the  
 12 Lord; rejoicing in hope; patient in tribulation; con-  
 13 tinuing stedfastly in prayer; communicating to the  
 necessities of the saints; <sup>2</sup>given to hospitality. <sup>2</sup> Gr. pursuing.  
 14 Bless them that persecute you; bless, and curse not.  
 15 Rejoice with them that rejoice; weep with them that  
 16 weep. Be of the same mind one toward another.  
 Set not your mind on high things, but <sup>3</sup>condescend <sup>3</sup> Gr. be carried  
 to <sup>4</sup>things that are lowly. Be not wise in your own <sup>4</sup> Or, them  
 17 conceits. Render to no man evil for evil. Take  
 thought for things honourable in the sight of all men.  
 18 If it be possible, as much as in you lieth, be at peace  
 19 with all men. Avenge not yourselves, beloved, but  
 give place unto <sup>5</sup>wrath: for it is written, Vengeance  
 belongeth unto me; I will recompense, saith the <sup>5</sup> Or, the wrath of  
 20 Lord. But if thine enemy hunger, feed him; if he  
 thirst, give him to drink: for in so doing thou shalt  
 21 heap coals of fire upon his head. Be not overcome  
 of evil, but overcome evil with good.  
**13** Let every soul be in subjection to the higher pow-  
 ers: for there is no power but of God; and the *powers*  
 2 that be are ordained of God. Therefore he that re-  
 sisteth the power, withstandeth the ordinance of God:  
 and they that withstand shall receive to themselves  
 3 judgement. For rulers are not a terror to the good  
 work, but to the evil. And wouldest thou have no  
 fear of the power? do that which is good, and thou  
 4 shalt have praise from the same: for <sup>6</sup>he is a minis- <sup>6</sup> Or, it  
 ter of God to thee for good. But if thou do that  
 which is evil, be afraid; for <sup>6</sup>he beareth not the sword  
 in vain: for <sup>6</sup>he is a minister of God, an avenger for  
 5 wrath to him that doeth evil. Wherefore *ye* must  
 needs be in subjection, not only because of the wrath,  
 6 but also for conscience sake. For for this cause *ye*  
 pay tribute also; for they are ministers of God's ser-  
 vice, attending continually upon this very thing.  
 7 Render to all their dues: tribute to whom tribute *is*  
*due*; custom to whom custom; fear to whom fear;  
 honour to whom honour.  
 8 Owe no man any thing, save to love one another:  
 for he that loveth <sup>7</sup>his neighbour hath fulfilled <sup>7</sup> Gr. the other.  
 9 law. For this, Thou shalt not commit adultery, <sup>8</sup> Or, law  
 Thou shalt not kill, Thou shalt not steal, Thou shalt

\* Let marg. <sup>5</sup> ("the wrath of God") and the text exchange places.—  
 Am. Com.

not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of<sup>1</sup> the law.

<sup>1</sup> Or, law

<sup>2</sup> Or, our salvation nearer than when, &c.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is<sup>2</sup> salvation nearer to us than when we *first* believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts *thereof*.

<sup>3</sup> Or, for decisions of doubts

But him that is weak in faith receive ye, *yet* not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the<sup>4</sup> servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written,

<sup>4</sup> Gr. household-servant.

As I live, saith the Lord, to me every knee shall bow,

<sup>5</sup> Or, give praise

And every tongue shall<sup>5</sup> confess to God. So then each one of us shall give account of himself to God.

Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-

block in his brother's way, or an occasion of falling.  
 14 I know, and am persuaded in the Lord Jesus, that  
 nothing is unclean of itself: save that to him who  
 accounteth any thing to be unclean, to him it is un-  
 15 clean. For if because of meat thy brother is grieved,  
 thou walkest no longer in love. Destroy not with  
 16 thy meat him for whom Christ died. Let not then  
 17 your good be evil spoken of: for the kingdom of God  
 is not eating and drinking, but righteousness and  
 18 peace and joy in the Holy Ghost. For he that herein  
 serveth Christ is well-pleasing to God, and approved  
 19 of men. So then <sup>1</sup>let us follow after things which  
 make for peace, and things whereby we may edify  
 20 one another. Overthrow not for meat's sake the  
 work of God. All things indeed are clean; howbeit  
 21 it is evil for that man who eateth with offence. It  
 is good not to eat flesh, nor to drink wine, nor *to do*  
 22 *any thing* whereby thy brother stumbleth<sup>2</sup>. The faith  
 which thou hast, have thou to thyself before God.  
 Happy is he that judgeth not himself in that which  
 23 he <sup>3</sup>approveth. But he that doubteth is condemned  
 if he eat, because *he eateth* not of faith; and whatso-  
 ever is not of faith is sin<sup>4</sup>.  
 15 Now we that are strong ought to bear the infirmi-  
 2 ties of the weak, and not to please ourselves. Let  
 each one of us please his neighbour for that which  
 3 is good, unto edifying. For Christ also pleased not  
 himself; but, as it is written, The reproaches of them  
 4 that reproached thee fell upon me. For whatsoever  
 things were written aforetime were written for our  
 learning, that through patience and through comfort  
 5 of the scriptures we might have hope. Now the God  
 of patience and of comfort grant you to be of the  
 same mind one with another according to Christ  
 6 Jesus: that with one accord ye may with one mouth  
 glorify the God and Father of our Lord Jesus Christ.  
 7 Wherefore receive ye one another, even as Christ  
 8 also received <sup>5</sup>you, to the glory of God. For I say  
 that Christ hath been made a minister of the circum-  
 cision for the truth of God, that he might confirm  
 9 the promises *given* unto the fathers, and that the  
 Gentiles might glorify God for his mercy; as it is  
 written,

<sup>1</sup> Many ancient authorities read *we follow*.

<sup>2</sup> Many ancient authorities add *or is offended, or is weak*.

<sup>3</sup> Or, *putteth to the test*.

<sup>4</sup> Many authorities, some ancient, insert here ch. xvi. 25-27.

<sup>5</sup> Some ancient authorities read *us*.

Therefore will I <sup>6</sup>give praise unto thee among the Gentiles, <sup>6</sup> Or, *confess*

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

And again, 11  
 Praise the Lord, all ye Gentiles;  
 And let all the peoples praise him.  
 And again, Isaiah saith, 12  
 There shall be the root of Jesse,  
 And he that ariseth to rule over the Gentiles;  
 On him shall the Gentiles hope.  
 Now the God of hope fill you with all joy and peace 13  
 in believing, that ye may abound in hope, in the  
 power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in 15 some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus 16 unto the Gentiles, <sup>1</sup>ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I 17 have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak 18 of any <sup>2</sup>things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, 19 in the power of <sup>3</sup>the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have <sup>4</sup>fully preached the gospel of Christ; yea, <sup>5</sup>making 20 it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is written, 21

They shall see, to whom no tidings of him came,  
 And they who have not heard shall understand.

Wherefore also I was hindered these many times 22 from coming to you: but now, having no more any 23 place in these regions, and having these many years a longing to come unto you, whensoever I go unto 24 Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—but now, *I say*, I go unto Jerusalem, ministering unto the saints. For it hath been 25 the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good 27 pleasure; and their debtors they are. For if the

<sup>1</sup> Gr. *ministering in sacrifice.*

<sup>2</sup> Gr. *of those things which Christ wrought not through me.*

<sup>3</sup> Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*

<sup>4</sup> Gr. *fulfilled.*

<sup>5</sup> Gr. *being ambitious.*

Gentiles have been made partakers of their spiritual things, they owe *it to them* also to minister unto  
 23 them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit,  
 29 I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;  
 31 that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints;  
 32 that I may come unto you in joy through the will  
 33 of God, and together with you find rest. Now the God of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is a  
 2<sup>1</sup> servant of the church that is at Cenchræ: that ye <sup>1 Or, deaconess</sup> receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in  
 4 Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all  
 5 the churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved,  
 6 who is the firstfruits of Asia unto Christ. Salute  
 7 Mary, who bestowed much labour on you. Salute Andronicus and <sup>2 Or, Junia</sup> Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles,  
 8 who also have been in Christ before me. Salute  
 9 Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my  
 10 beloved. Salute Apelles the approved in Christ. Salute them which are of the *household* of Aristobulus. Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord.  
 12 Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured  
 13 much in the Lord. Salute Rufus the chosen in the  
 14 Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the  
 16 saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.



Now I beseech you, brethren, mark them which <sup>17</sup> are causing the divisions and occasions of stumbling, contrary to the <sup>1</sup>doctrine which ye learned: and turn away from them. For they that are such <sup>18</sup> serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come <sup>19</sup> abroad unto all men. I rejoyce therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God <sup>20</sup> of peace shall bruise Satan under your feet shortly.

<sup>1</sup> Or, *teaching*

<sup>2</sup> Or, *who write the epistle in the Lord, salute you.*

<sup>3</sup> Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen,* and omit the like words in ver. 20.

<sup>4</sup> Some ancient authorities omit ver. 25-27. Compare the end of ch. xiv.

<sup>5</sup> Gr. *through.*

<sup>6</sup> Or, *to the faith*

<sup>7</sup> Some ancient authorities omit *to whom.*

<sup>8</sup> Gr. *unto the ages.*

The grace of our Lord Jesus Christ be with you. Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, <sup>2</sup>who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth <sup>23</sup> you. Erastus the treasurer of the city saluteth you, and Quartus the brother.<sup>3</sup>

<sup>4</sup>Now to him that is able to stablish you according <sup>25</sup>ing to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but <sup>26</sup>now is manifested, and <sup>5</sup>by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience <sup>6</sup>of faith; to the only wise God, through Jesus Christ, <sup>7</sup>to whom be the glory <sup>8</sup>for ever. Amen.

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

---

- 1 PAUL, called *to be* an apostle of Jesus Christ  
through the will of God, and Sosthenes <sup>1</sup>our brother, <sup>1</sup> *Gr. the brother.*  
2 unto the church of God which is at Corinth, *even*  
them that are sanctified in Christ Jesus, called *to be*  
saints, with all that call upon the name of our Lord  
Jesus Christ in every place, their *Lord* and ours:  
3 Grace to you and peace from God our Father and  
the Lord Jesus Christ.
- 4 I thank <sup>2</sup>my God always concerning you, for the <sup>2</sup> *Some ancient au-*  
grace of God which was given you in Christ Jesus; <sup>thorities omit</sup>  
5 that in every thing ye were enriched in him, in all <sup>my.</sup>  
6 <sup>3</sup>utterance and all knowledge; even as the testimony <sup>3</sup> *Gr. word.*  
7 of Christ was confirmed in you: so that ye come  
behind in no gift; waiting for the revelation of our  
8 Lord Jesus Christ; who shall also confirm you unto  
the end, *that ye be* unreprouceable in the day of our  
9 Lord Jesus Christ. God is faithful, through whom  
ye were called into the fellowship of his Son Jesus  
Christ our Lord.
- 10 Now I beseech you, brethren, through the name  
of our Lord Jesus Christ, that ye all speak the  
same thing, and *that* there be no divisions among  
you; but *that ye be* perfected together in the same  
11 mind and in the same judgement. For it hath  
been signified unto me concerning you, my breth-  
ren, by them *which are of the household* of Chloe,  
12 that there are contentions among you. Now this  
I mean, that each one of you saith, I am of Paul;  
and I of Apollos; and I of Cephas; and I of Christ.  
13 <sup>4</sup>Is Christ divided? was Paul crucified for you? or <sup>4</sup> *Or, Christ is di-*  
14 were ye baptized into the name of Paul? <sup>5</sup>I thank <sup>5</sup> *vided. Was Paul*  
<sup>5</sup> *crucified for you?*  
<sup>5</sup> *Some ancient au-*  
<sup>5</sup> *thorities read I*  
<sup>5</sup> *give thanks that.*

God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to them that are perishing foolishness; but unto us which are being saved\* it is the power of God. For it is written, 19

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject†.

Where is the wise? where is the scribe? where is the 20  
disputer of this <sup>1</sup>world? hath not God made foolish the wisdom of the world? For seeing that in the 21  
wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the <sup>2</sup>preaching to save them that believe. Seeing that Jews ask for signs, and Greeks <sup>23</sup>seek after wisdom: but we preach <sup>3</sup>Christ crucified, <sup>23</sup>unto Jews a stumblingblock, and unto Gentiles foolishness; but unto <sup>4</sup>them that are called, both Jews 24  
and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is <sup>25</sup>wiser than men; and the weakness of God is stronger than men.

For <sup>5</sup>behold your calling, brethren, how that not 26  
many wise after the flesh, not many mighty, not many noble, <sup>6</sup>are called: but God chose the foolish 27  
things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the 28  
world, and the things that are despised, did God choose, *yea* <sup>7</sup>and the things that are not, that he might bring to nought the things that are: that no 29  
flesh should glory before God. But of him are ye <sup>30</sup>in Christ Jesus, who was made unto us wisdom from God, <sup>8</sup>and righteousness and sanctification, and redemption: that, according as it is written, He 31  
that glorieth, let him glory in the Lord.

And I, brethren, when I came unto you, came **2**  
not with excellency of <sup>9</sup>speech or of wisdom, pro-

\* For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.—*Am. Com.*

† For "And . . . reject" read "And the discerning of the discerning will I bring to nought"—*Am. Com.*

‡ Omit marg. <sup>6</sup> (Or, "have part therein")—*Am. Com.*

1 Or, age

2 Gr. thing preached.

3 Or, a Messiah

4 Gr. the called themselves.

5 Or, ye behold

6 Or, have part therein‡

7 Many ancient authorities omit and.

8 Or, both righteousness and sanctification and redemption

9 Or, word

2 claiming to you the <sup>1</sup>mystery of God. For I de- <sup>1</sup> Many ancient au-  
 3 termined not to know any thing among you, save  
 3 Jesus Christ, and him crucified. And I was with  
 you in weakness, and in fear, and in much trembling.  
 4 And my <sup>2</sup>speech and my <sup>2</sup>preaching were not in <sup>2</sup> Or, word  
 persuasive words of wisdom, but in demonstration <sup>3</sup> Gr. thing preach-  
 5 of the Spirit and of power: that your faith should  
 not <sup>4</sup>stand in the wisdom of men, but in the power <sup>4</sup> Gr. be.  
 of God.

6 Howbeit we speak wisdom among the <sup>5</sup>perfect\*: <sup>5</sup> Or, fullgrown  
 yet a wisdom not of this <sup>6</sup>world, nor of the rulers <sup>6</sup> Or, age: and so  
 7 of this <sup>6</sup>world, which are coming to nought: but we  
 speak God's wisdom in a mystery, *even the wisdom*  
 that hath been hidden, which God foreordained be-  
 8 fore the worlds unto our glory: which none of the  
 rulers of this world knoweth†: for had they known  
 it, they would not have crucified the Lord of glory:  
 9 but as it is written,

Things which eye saw not, and ear heard not,  
 And *which* entered not into the heart of man,  
 Whatsoever things God prepared for them that  
 love him.

10 <sup>7</sup>But unto us God revealed <sup>8</sup>them through the Spirit: <sup>7</sup> Some ancient au-  
 for the Spirit searcheth all things, yea, the deep <sup>8</sup> For, read  
 11 things of God. For who among men knoweth the  
 things of a man, save the spirit of the man, which is  
 in him? even so the things of God none knoweth,  
 12 save the Spirit of God. But we received, not the  
 spirit of the world, but the spirit which is of God‡;  
 that we might know the things that are freely  
 13 given to us by God§. Which things also we speak,  
 not in words which man's wisdom teacheth, but  
 which the Spirit teacheth; <sup>9</sup> <sup>10</sup>comparing spiritual <sup>9</sup> Or, combining  
 14 things with spiritual¶. Now the natural¶ man re- <sup>10</sup> Or, interpreting  
 ceiveth not the things of the Spirit of God: for they <sup>10</sup> spiritual things to  
 are foolishness unto him; and he cannot know  
 15 them, because they are spiritually <sup>11</sup>judged. But he <sup>11</sup> Or, examined  
 that is spiritual <sup>12</sup>judgeth all things, and he himself <sup>12</sup> Or, examineth  
 16 is <sup>11</sup>judged of no man. For who hath known the  
 mind of the Lord, that he should instruct him?  
 But we have the mind of Christ.

\* For "the perfect" read "them that are fullgrown"—*Am. Com.*

† For "knoweth" read "hath known"—*Am. Com.*

‡ For "is of God" read "is from God"—*Am. Com.*

§ For "are freely given to us by God" read "were freely given to us of God"—*Am. Com.*

¶ For "comparing spiritual things with spiritual" read "combin-  
 ing spiritual things with spiritual words" and omit marg. 9.—*Am. Com.*

¶ "natural" add marg. Or, *unspiritual* Gr. *psychical*.—*Am. Com.*

And I, brethren, could not speak unto you as **3**  
 unto spiritual, but as unto carnal, as unto babes in  
 Christ. I fed you with milk, not with meat; for ye **2**  
 were not yet able *to bear it*: nay, not even now are  
 ye able; for ye are yet carnal: for whereas there is **3**  
 among you jealousy and strife, are ye not carnal,  
 and walk after the manner of men? For when one **4**  
 saith, I am of Paul; and another, I am of Apollos;  
 are ye not men? What then is Apollos? and what **5**  
 is Paul? Ministers through whom ye believed; and  
 each as the Lord gave to him. I planted, Apollos **6**  
 watered; but God gave the increase. So then nei- **7**  
 ther is he that planteth any thing, neither he that  
 watereth; but God that giveth the increase. Now **8**  
 he that planteth and he that watereth are one: but  
 each shall receive his own reward according to his  
 own labour. For we are God's fellow-workers: ye **9**  
 are God's <sup>1</sup>husbandry, God's building.

<sup>1</sup> Gr. *tilled land*.

According to the grace of God which was given 10  
 unto me, as a wise masterbuilder I laid a foundation;  
 and another buildeth thereon. But let each man  
 take heed how he buildeth thereon. For other 11  
 foundation can no man lay than that which is laid,  
 which is Jesus Christ. But if any man buildeth on 12  
 the foundation gold, silver, costly stones, wood, hay,  
 stubble; each man's work shall be made manifest: 13  
 for the day shall declare it, because it is revealed in  
 fire; <sup>2</sup>and the fire itself shall prove each man's work  
 of what sort it is. If any man's work shall abide 14  
 which he built thereon, he shall receive a reward. If 15  
 any man's work shall be burned, he shall suffer loss:  
 but he himself shall be saved; yet so as through fire.

<sup>2</sup> Or, *and each man's work, of what sort it is, the fire shall prove it.*

<sup>3</sup> Or, *sanctuary*

Know ye not that ye are a <sup>2</sup>temple of God, and 16  
*that* the Spirit of God dwelleth in you? If any man 17  
 destroyeth the <sup>3</sup>temple of God, him shall God de-  
 stroy; for the <sup>3</sup>temple of God is holy, <sup>4</sup>which *temple*  
 ye are.

<sup>4</sup> Or, *and such are ye*

Let no man deceive himself. If any man thinketh 18  
 that he is wise among you in this <sup>5</sup>world, let him be-  
 come a fool, that he may become wise. For the wis- 19  
 dom of this world is foolishness with God. For it is  
 written, He that taketh the wise in their craftiness:  
 and again, The Lord knoweth the reasonings of the 20  
 wise, that they are vain. Wherefore let no one glory 21  
 in men. For all things are yours; whether Paul, 22  
 or Apollos, or Cephas, or the world, or life, or death,  
 or things present, or things to come; all are yours;  
 and ye are Christ's; and Christ is God's. **23**

<sup>5</sup> Or, *age*



- 4 Let a man so account of us, as of ministers of  
 2 Christ, and stewards of the mysteries of God. Here,  
 3 moreover, it is required in stewards, that a man be  
 3 found faithful. But with me it is a very small thing  
 that I should be <sup>1</sup>judged of you, or of man's <sup>2</sup>judge-  
 4 ment: yea, I <sup>3</sup>judge not mine own self. For I know <sup>2</sup>Gr. *day*.  
 nothing against myself; yet am I not hereby just-  
 5 fied: but he that <sup>3</sup>Or, *examine* judgeth me is the Lord. Where-  
 fore judge nothing before the time, until the Lord  
 come, who will both bring to light the hidden things  
 of darkness, and make manifest the counsels of the  
 hearts; and then shall each man have his praise  
 from God.
- 6 Now these things, brethren, I have in a figure  
 transferred to myself and Apollos for your sakes;  
 that in us ye might learn not *to go* beyond the things  
 which are written; that no one of you be puffed up  
 7 for the one against the other. For who maketh  
 thee to differ? and what hast thou that thou didst  
 not receive? but if thou didst receive it, why dost  
 8 thou glory, as if thou hadst not received it? Al-  
 ready are ye filled, already ye are become rich, ye  
 have reigned\* without us: yea and I would that  
 ye did reign, that we also might reign with you.
- 9 For, I think, God hath set forth us the apostles last  
 of all, as men doomed to death: for we are made a  
 10 spectacle unto the world, <sup>5</sup>and to angels†, and to <sup>5</sup>Or, *both to angels*  
 men. We are fools for Christ's sake, but ye are *and men*  
 wise in Christ; we are weak, but ye are strong; ye  
 11 have glory, but we have dishonour. Even unto this  
 present hour we both hunger, and thirst, and are  
 naked, and are buffeted, and have no certain dwell-  
 12 ingplace; and we toil, working with our own hands:  
 being reviled, we bless; being persecuted, we en-  
 13 dure; being defamed, we intreat: we are made as  
 the <sup>6</sup>Or, *refuse* filth of the world, the offscouring of all things,  
 even until now.
- 14 I write not these things to shame you, but to ad-  
 15 monish you as my beloved children. For though  
 ye should have ten thousand tutors in Christ, yet  
*have ye* not many fathers: for in Christ Jesus I be-  
 16 gat you through the gospel. I beseech you there-  
 17 fore, be ye imitators of me. For this cause have I  
 sent unto you Timothy, who is my beloved and  
 faithful child in the Lord, who shall put you in re-

\* For "have reigned" read "have come to reign"—*Am. Com.*

† For "and to angels" read "both to angels" and substitute the present text for the marg.—*Am. Com.*

membrance of my ways which be in Christ, even as I teach everywhere in every church. Now some 18 are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and 19 I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not 20 in word, but in power. What will ye? shall I come 21 unto you with a rod, or in love and a spirit of meekness\*?

It is actually reported that there is fornication 5 among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's wife. And <sup>1</sup>ye are puffed up, and <sup>2</sup>did not rather 2 mourn, that he that had done this deed might be taken away from among you. For I verily, being 3 absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, 4 ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto 5 Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord <sup>3</sup>Jesus. Your 6 glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the 7 old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been 8 sacrificed, *even* Christ: wherefore let us <sup>4</sup>keep the 9 feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote unto you in my epistle to have no com- 9 pany with fornicators; <sup>5</sup>not altogether with the for- 10 nicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but <sup>6</sup>now I write unto you not 11 to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with 12 judging them that are without? Do not ye judge them that are within, whereas them that are without 13 God judgeth? Put away the wicked man from among yourselves.

Dare any of you, having a matter against <sup>7</sup>this 6 neighbour, go to law before the unrighteous, and not

<sup>1</sup> Or, are ye puffed up?

<sup>2</sup> Or, did ye not rather mourn, . . . you?

<sup>3</sup> Some ancient authorities omit Jesus.

<sup>4</sup> Gr. keep festival.

<sup>5</sup> Or, not at all meaning the fornicators, &c.

<sup>6</sup> Or, as it is, I wrote.

<sup>7</sup> Gr. the other.

\* For "meekness" read "gentleness"—*Am. Com.*

† Let marg. <sup>5</sup> and <sup>6</sup> and the text exchange places.—*Am. Com.*

- 2 before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy <sup>1</sup>to judge the smallest matters? Know ye not that we shall judge angels? How much more, things that pertain to this life? 3 If then ye have <sup>2</sup>to judge things pertaining to this life, <sup>3</sup>do ye set them to judge who are of no account 4 in the church? I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his 5 brethren, but brother goeth to law with brother, and 6 that before unbelievers? Nay, already it is altogether <sup>4</sup>a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why 7 not rather be defrauded? Nay, but ye yourselves 8 do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye <sup>5</sup>were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. 12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I 13 will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord 14 for the body: and God both raised the Lord, and 15 will raise up us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make 16 them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? 17 for, The twain, saith he, shall become one flesh. But 18 he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth 19 against his own body. Or know ye not that your body is a <sup>6</sup>temple of the <sup>7</sup>Holy Ghost which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body.
- 7 Now concerning the things whereof ye wrote: It 2-is good for a man not to touch a woman. But, be-

<sup>1</sup> Gr. of the smallest tribunals.

<sup>2</sup> Gr. tribunals pertaining to.

<sup>3</sup> Or, set them . . . church.

<sup>4</sup> Or, a loss to you

<sup>5</sup> Gr. washed yourselves.

<sup>6</sup> Or, sanctuary

<sup>7</sup> Or, Holy Spirit

cause of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and 3 likewise also the wife unto the husband. The wife 4 hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one 5 the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of per- 6 mission\*, not of commandment. <sup>1</sup>Yet I would that 7 all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

<sup>1</sup> Many ancient authorities read *For*.

But I say to the unmarried and to widows, It is 8 good for them if they abide even as I. But if they 9 have not continency, let them marry: for it is better to marry than to burn. But unto the married I 10 give charge, *yea* not I, but the Lord, That the wife depart not from her husband (but and if she depart, 11 let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest say I, not the Lord: If any 12 brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the 13 woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sancti- 14 fied in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving de- 15 parteth, let him depart: the brother or the sister is not under bondage in such *cases*: but God hath called <sup>2</sup>us in peace. For how knowest thou, O wife, 16 whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? Only, as the Lord hath distributed to each 17 man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called 18 being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, 19 and uncircumcision is nothing; but the keeping of the commandments of God. Let each man abide 20 in that calling wherein he was called. Wast thou 21

<sup>2</sup> Many ancient authorities read *you*.

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\* For "permission" read "concession"—*Am. Com.*

- called being a bondservant? care not for it: <sup>1</sup>but if\* <sup>1</sup>Or, nay, even if
- 22 thou canst become free, use *it* rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being
- 23 free, is Christ's bondservant. Ye were bought with
- 24 a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.
- 25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that
- 26 hath obtained mercy of the Lord to be faithful. I think therefore that this is good by reason of the present distress†, *namely*, that it is good for a man
- 27 <sup>2</sup>to be as he is. Art thou bound unto a wife? seek <sup>2</sup>Gr. so to be. not to be loosed. Art thou loosed from a wife?
- 28 seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh:
- 29 and I would spare you. But this I say, brethren, <sup>3</sup>Or, is shortened henceforth, that both those that have wives may be as though they had none;
- 30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and
- 31 those that buy, as though they possessed not; and those that use the world, as not <sup>4</sup>abusing it§: for the <sup>4</sup>Or, using it to the full
- 32 fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he
- 33 may please the Lord: but he that is married is careful for the things of the world, how he may please
- 34 his <sup>5</sup>wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how
- 35 she may please her husband. And this I say for your own profit; not that I may cast a <sup>6</sup>snare upon you, but for that which is seemly, and that ye may
- 36 attend upon the Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his virgin<sup>7</sup> daughter, if she be past the
- <sup>5</sup>Or, wife, and is divided. So also the wife and the virgin: she that is unmarried is careful, &c.  
Many ancient authorities read wife, and is divided. So also the woman that is unmarried and the virgin is careful, &c.
- <sup>6</sup>Or, constraint  
Gr. moese.
- <sup>7</sup>Or, virgin (omitting daughter)

\* Let marg.<sup>1</sup> ("nay, even if") and the text exchange places.—Am. Com.

† For "faithful" read "trustworthy"—Am. Com.

‡ For "the present distress" read "the distress that is upon us"—Am. Com.

§ For "abusing it" read "using it to the full" and omit the margin.—Am. Com.



flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own <sup>1</sup>virgin daughter, shall do well. So then both he that giveth his own <sup>1</sup>virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be <sup>2</sup>dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love <sup>3</sup>edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him\*. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, <sup>4</sup>are we the worse; nor, if we eat, <sup>5</sup>are we the better. But take heed lest by any means this <sup>6</sup>liberty of yours become a stumblingblock to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, <sup>7</sup>be emboldened to eat things sacrificed to idols? For <sup>8</sup>through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, <sup>9</sup>sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

\* For "of him" read "by him"—*Am. Com.*

† "commend" add marg. Gr. *present*.—*Am. Com.*

<sup>1</sup> Or, *virgin* (omitting daughter)

<sup>2</sup> Gr. *fallen asleep*.

<sup>3</sup> Gr. *buildeth up*.

<sup>4</sup> Gr. *do we lack*.

<sup>5</sup> Gr. *do we abound*.

<sup>6</sup> Or, *power*

<sup>7</sup> Gr. *be builded up*.

<sup>8</sup> Gr. *in*.

9 Am I not free? am I not an apostle? have I not  
 seen Jesus our Lord? are not ye my work in the  
 2 Lord? If to others I am not an apostle, yet at least  
 I am to you: for the seal of mine apostleship are  
 3 ye in the Lord. My defence to them that examine  
 4 me is this. Have we no right to eat and to drink?  
 5 Have we no right to lead about a wife that is a  
 1 believer, even as the rest of the apostles, and the 1 Gr. *sister*.  
 6 brethren of the Lord, and Cephas? Or I only and  
 Barnabas, have we not a right to forbear working?  
 7 What soldier ever serveth at his own charges? who  
 planteth a vineyard, and eateth not the fruit there-  
 of? or who feedeth a flock, and eateth not of the  
 8 milk of the flock? Do I speak these things after  
 the manner of men? or saith not the law also the  
 9 same? For it is written in the law of Moses, Thou  
 shalt not muzzle the ox when he treadeth out the  
 10 corn. Is it for the oxen that God careth, or 2 saith 2 Or, *saith he it, as*  
 he it altogether\* for our sake? Yea, for our sake it *he doubtless doth,*  
 was written: because he that ploweth ought to plow *for our sake?*  
 in hope, and he that thresheth, *to thresh* in hope of  
 11 partaking. If we sowed unto you spiritual things,  
 is it a great matter if we shall reap your carnal  
 12 things? If others partake of *this* right over you, do  
 not we yet more? Nevertheless we did not use this  
 right; but we bear all things, that we may cause no  
 13 hindrance to the gospel of Christ. Know ye not  
 that they which minister about sacred things eat *of*  
 the things of the temple, *and* they which wait upon  
 14 the altar have their portion with the altar? Even  
 so did the Lord ordain that they which proclaim  
 15 the gospel should live of the gospel. But I have  
 used none of these things: and I write not these  
 things that it may be so done in my case: for *it*  
 were good for me rather to die, than that any man  
 16 should make my glorying void. For if I preach  
 the gospel, I have nothing to glory of; for necessity  
 is laid upon me; for woe is unto me, if I preach not  
 17 the gospel. For if I do this of mine own will, I  
 have a reward: but if not of mine own will, I have  
 18 a stewardship intrusted to me. What then is my  
 reward? That, when I preach the gospel, I may make  
 the gospel without charge, so as not to use to the  
 19 full my right in the gospel. For though I was free  
 from all *men*, I brought myself under bondage to all,

\* "altogether" let "assuredly" be the rendering in the text, and substitute "altogether" for the marg.—*Am. Com.*

that I might gain the more. And to the Jews I be- 20  
 came as a Jew, that I might gain Jews; to them  
 that are under the law, as under the law, not being  
 myself under the law, that I might gain them that  
 are under the law; to them that are without law, 21  
 as without law, not being without law to God, but  
 under law to Christ, that I might gain them that  
 are without law. To the weak I became weak, 22  
 that I might gain the weak: I am become all things  
 to all men, that I may by all means save some. And 23  
 I do all things for the gospel's sake, that I may be  
 a joint partaker thereof. Know ye not that they 24  
 which run in a <sup>1</sup>race run all, but one receiveth the  
 prize? Even so run, that ye may attain. And ev- 25  
 ery man that striveth in the games is temperate in  
 all things. Now they *do it* to receive a corruptible  
 crown; but we an incorruptible. I therefore so 26  
 run, as not uncertainly; so <sup>2</sup>fight I, as not beating  
 the air: but I <sup>3</sup>buffet my body, and bring it into 27  
 bondage: lest by any means, after that I have  
 preached\* to others, I myself should be rejected.

1 Gr. *racecourse*.

2 Gr. *hoz*.

3 Gr. *bruise*.

For I would not, brethren, have you ignorant, how 10  
 that our fathers were all under the cloud, and all  
 passed through the sea; and were all baptized <sup>4</sup>unto 2  
 Moses in the cloud and in the sea; and did all eat 3  
 the same spiritual meat; and did all drink the same 4  
 spiritual drink: for they drank of a spiritual rock  
 that followed them: and the rock was Christ. How- 5  
 beit with most of them God was not well pleased:  
 for they were overthrown in the wilderness. Now 6  
<sup>5</sup>these things were our examples, to the intent we  
 should not lust after evil things, as they also lusted.  
 Neither be ye idolaters, as were some of them; as it 7  
 is written, The people sat down to eat and drink,  
 and rose up to play. Neither let us commit forni- 8  
 cation, as some of them committed, and fell in one  
 day three and twenty thousand. Neither let us 9  
 tempt the <sup>6</sup>Lord, as some of them tempted, and per-  
 ished by the serpents. Neither murmur ye, as some 10  
 of them murmured, and perished by the destroyer.  
 Now these things happened unto them <sup>7</sup>by way of 11  
 example; and they were written for our admonition,  
 upon whom the ends of the ages are come. Where- 12  
 fore let him that thinketh he standeth take heed  
 lest he fall. There hath no temptation taken you 13  
 but such as man can bear: but God is faithful, who

4 Gr. *into*.

5 Or, in these things  
 they became fig-  
 ures of us

6 Some ancient au-  
 thorities read  
 Christ.

7 Gr. *by way of fig-  
 ure*.

\* "have preached" add marg. Or, *have been a herald* — *Am. Com.*

will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. I speak

15 as to wise men; judge ye what I say. The cup of

16 blessing which we bless, is it not a <sup>1</sup>communion of the blood of Christ? The <sup>2</sup>bread which we break, is

17 it not a <sup>1</sup>communion of the body of Christ? <sup>3</sup>seeing that we, who are many, are one <sup>2</sup>bread, one body:

18 for we all partake <sup>4</sup>of the one <sup>2</sup>bread. Behold Israel after the flesh: have not they which eat the

19 sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is any thing,

20 or that an idol is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to

<sup>5</sup>devils, and not to God: and I would not that ye

21 should have communion with <sup>5</sup>devils. Ye cannot drink the cup of the Lord, and the cup of <sup>5</sup>devils:

ye cannot partake of the table of the Lord, and of

22 the table of <sup>5</sup>devils. Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things <sup>6</sup>edify

24 not. Let no man seek his own, but *each* his neighbour's *good*. Whatsoever is sold in the shambles,

25 eat, asking no question for conscience sake; for the earth is the Lord's, and the fulness thereof. If one

26 of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you,

27 eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for

28 conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by

29 another conscience? <sup>7</sup>If I by grace partake, why am I evil spoken of for that for which I give thanks?

30 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or

31 to the church of God: even as I also please all men in all things, not seeking mine own profit, but the

11 *profit* of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know,

3 that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is

<sup>1</sup> Or, participation in

<sup>2</sup> Or, loaf

<sup>3</sup> Or, seeing that there is one bread, we, who are many, are one body

<sup>4</sup> Gr. from.

<sup>5</sup> Gr. demons.

<sup>6</sup> Gr. build not up.

<sup>7</sup> Or, If I partake with thankfulness

God. Every man praying or prophesying, having 4  
his head covered, dishonoureth his head. But ev- 5  
ery woman praying or prophesying with her head  
unveiled dishonoureth her head: for it is one and 6  
the same thing as if she were shaven. For if a 6  
woman is not veiled, let her also be shorn: but if  
it is a shame to a woman to be shorn or shaven,  
let her be veiled. For a man indeed ought not to 7  
have his head veiled, forasmuch as he is the image  
and glory of God: but the woman is the glory of  
the man. For the man is not of the woman; but 8  
the woman of the man: for neither was the man 9  
created for the woman; but the woman for the man:  
for this cause ought the woman to <sup>1</sup>have a *sign* of 10  
authority\* on her head, because of the angels. How 11  
beit neither is the woman without the man, nor the  
man without the woman, in the Lord. For as the 12  
woman is of the man, so is the man also by the  
woman; but all things are of God. Judge ye <sup>2</sup>in 13  
yourselves: is it seemly that a woman pray unto  
God unveiled? Doth not even nature itself teach 14  
you, that, if a man have long hair, it is a dishonour  
to him? But if a woman have long hair, it is a 15  
glory to her: for her hair is given her for a cover-  
ing. But if any man seemeth to be contentious, we 16  
have no such custom, neither the churches of God.

But in giving you this charge, I praise you not, 17  
that ye come together not for the better but for the  
worse. For first of all, when ye come together <sup>3</sup>in 18  
the church, I hear that <sup>4</sup>divisions exist among you;  
and I partly believe it. For there must be also 19  
<sup>5</sup>heresies† among you, that they which are approved  
may be made manifest among you. When there- 20  
fore ye assemble yourselves together, it is not possi-  
ble to eat the Lord's supper: for in your eating each 21  
one taketh before *other* his own supper; and one is  
hungry, and another is drunken. What? have ye 22  
not houses to eat and to drink in? or despise ye the  
<sup>6</sup>church of God, and put them to shame that <sup>7</sup>have  
not? What shall I say to you? <sup>8</sup>shall I praise you  
in this? I praise you not. For I received of the 23  
Lord that which also I delivered unto you, how that  
the Lord Jesus in the night in which he was betray-  
ed took bread; and when he had given thanks, he 24  
brake it, and said, This is my body, which <sup>9</sup>is for

<sup>1</sup> Or, *have authority over*

<sup>2</sup> Or, *among*

<sup>3</sup> Or, *in congregation*

<sup>4</sup> Gr. *schisms*.

<sup>5</sup> Or, *factions*

<sup>6</sup> Or, *congregation*

<sup>7</sup> Or, *have nothing*

<sup>8</sup> Or, *shall I praise you? In this I praise you not.*

<sup>9</sup> Many ancient authorities read *is broken for you*.

\* Omit marg. <sup>1</sup> ("have authority over") — *Am. Com.*

† For "heresies" read "factions" (with marg. Gr. *heresies*). — *Am. Com.*



- 25 you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new <sup>1</sup>covenant in my blood: this do, as oft as ye <sup>1</sup>Or, *testament*
- 26 drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the
- 27 Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily\*, shall be guilty of the body and the blood
- 28 of the Lord. But let a man prove himself, and so
- 29 let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he <sup>2</sup>discern not the body. <sup>2</sup>Gr. *discriminate.*
- 30 For this cause many among you are weak and sick- <sup>3</sup>Gr. *discriminated.*
- 31 ly, and not a few sleep. But if we <sup>3</sup>discerned ourselves, we should not be judged. But <sup>4</sup>when we are <sup>4</sup>Or, *when we are judged of the Lord, we are chastened*
- 32 judged, we are chastened of the Lord, that we may
- 33 not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for
- 34 another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.
- 12 Now concerning spiritual *gifts*, brethren, I would
- 2 not have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb
- 3 idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
- 4 Now there are diversities of gifts, but the same
- 5 Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things
- 7 in all. But to each one is given the manifestation
- 8 of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same
- 9 Spirit: to another faith, in the same Spirit; and to
- 10 another gifts of healings, in the one Spirit; and to another workings of <sup>5</sup>miracles; and to another proph- <sup>5</sup>Gr. *powers.*
- 11 ety; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.
- 12 For as the body is one, and hath many members, and all the members of the body, being many, are

\* For "unworthily" read "in an unworthy manner"—*Am. Com.*

one body; so also is Christ. For in one Spirit were 13 we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one mem- 14 ber, but many. If the foot shall say, Because I am 15 not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because 16 I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were 17 an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath 18 God set the members each one of them in the body, even as it pleased him. And if they were all one 19 member, where were the body? But now they are 20 many members, but one body. And the eye cannot 21 say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, 22 much rather, those members of the body which seem to be more feeble are necessary: and those 23 *parts* of the body, which we think to be less honourable, upon these we <sup>1</sup>bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our comely *parts* have no need: but 24 God tempered the body together, giving more abundant honour to that *part* which lacked; that there 25 should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffereth, all the members 26 suffer with it; or *one* member is <sup>2</sup>honoured, all the members rejoice with it. Now ye are the body of 27 Christ, and <sup>3</sup>severally members thereof. And God 28 hath set some in the church, first apostles, secondly prophets, thirdly teachers, then <sup>4</sup>miracles, then gifts of healings, helps, <sup>5</sup>governments, *divers* kinds of tongues. Are all apostles? are all prophets? are all 29 teachers? are all *workers of* <sup>4</sup>miracles? have all gifts 30 of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. 31 And a still more excellent way\* shew I unto you.

If I speak with the tongues of men and of angels, <sup>13</sup>but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* proph- 2 ecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all 3 my goods to feed *the poor*, and if I give my body <sup>6</sup>to

<sup>1</sup> Or, *put on*

<sup>2</sup> Or, *glorified*

<sup>3</sup> Or, *members each in his part*

<sup>4</sup> Gr. *powers*.

<sup>5</sup> Or, *wise counsels*

<sup>6</sup> Many ancient authorities read *that I may glory*.

\* Read "And moreover a most excellent way" etc.—*Am. Com.*

be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; <sup>1</sup> beareth all things, believeth all things, hopeth all <sup>1</sup> Or, *covereth* things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether <sup>9</sup> *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, <sup>2</sup> dark- <sup>2</sup> Gr. *in a riddle*. ly; but then face to face: now I know in part; but then shall I <sup>3</sup> know even as also I have been <sup>4</sup> known\*. <sup>3</sup> Gr. *know fully*. <sup>4</sup> Gr. *known fully*. But now abideth faith, hope, love, these three; <sup>5</sup> and <sup>5</sup> Or, *but greater than these†* the <sup>6</sup> greatest of these is love <sup>6</sup> Gr. *greater*.

**14** Follow after love; yet desire earnestly spiritual <sup>2</sup> gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man <sup>7</sup> understandeth; but in the <sup>7</sup> Gr. *heareth*. spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort†, and consolation. He that speaketh in a tongue <sup>8</sup> ed- <sup>8</sup> Gr. *buildeth up*. ifieth himself; but he that prophesieth <sup>8</sup> edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken?

\* Read "then shall I know fully even as also I was fully known" and omit marg. <sup>3</sup> and <sup>4</sup>.—*Am. Com.*

† Omit marg. <sup>5</sup> ("but greater than these")—*Am. Com.*

‡ For "comfort" read "exhortation"—*Am. Com.*

for ye will be speaking into the air. There are, it 10  
 may be, so many kinds of voices in the world, and  
<sup>1</sup>no *kind* is without signification. If then I know 11  
 not the meaning of the voice, I shall be to him that  
 speaketh a barbarian, and he that speaketh will be  
 a barbarian <sup>2</sup>unto me. So also ye, since ye are zeal- 12  
 ous of <sup>3</sup>spiritual *gifts*, seek that ye may abound unto  
 the edifying of the church. Wherefore let him that 13  
 speaketh in a tongue pray that he may interpret.  
 For if I pray in a tongue, my spirit prayeth, but 14  
 my understanding is unfruitful. What is it then? 15  
 I will pray with the spirit, and I will pray with the  
 understanding also: I will sing with the spirit, and  
 I will sing with the understanding also. Else if 16  
 thou bless with the spirit, how shall he that filleth  
 the place of <sup>4</sup>the unlearned say the Amen at thy  
 giving of thanks, seeing he knoweth not what thou  
 sayest? For thou verily givest thanks well, but the 17  
 other is not <sup>5</sup>edified. I thank God, I speak with 18  
 tongues more than you all: howbeit in the church 19  
 I had rather speak five words with my understand-  
 ing, that I might instruct others also, than ten thou-  
 sand words in a tongue.

Brethren, be not children in mind: howbeit in 20  
 malice be ye babes, but in mind be <sup>6</sup>men. In the 21  
 law it is written, By men of strange tongues and  
 by the lips of strangers will I speak unto this peo-  
 ple; and not even thus will they hear me, saith  
 the Lord. Wherefore tongues are for a sign, not 22  
 to them that believe, but to the unbelieving: but  
 prophesying *is for a sign*, not to the unbelieving,  
 but to them that believe. If therefore the whole 23  
 church be assembled together, and all speak with  
 tongues, and there come in men unlearned or unbe-  
 lieving, will they not say that ye are mad? But if 24  
 all prophesy, and there come in one unbelieving or  
 unlearned, he is <sup>7</sup>reproved by all, he is judged by  
 all; the secrets of his heart are made manifest; and 25  
 so he will fall down on his face and worship God,  
 declaring that God is <sup>8</sup>among you indeed.

What is it then, brethren? When ye come to- 26  
 gether, each one hath a psalm, hath a teaching,  
 hath a revelation, hath a tongue, hath an interpre-  
 tation. Let all things be done unto edifying. If 27  
 any man speaketh in a tongue, *let it be* by two, or at  
 the most three, and *that* in turn; and let one inter-  
 pret: but if there be no interpreter, let him keep si- 28  
 lence in the church; and let him speak to himself,

1 Or, *nothing* is  
 without voice

2 Or, *in my case*

2 Gr. *spirits*.

4 Or, *him that is*  
 without gifts: and  
 so in ver. 23, 24.

5 Gr. *builded up*.

6 Gr. *of full age*.

7 Or, *convicted*

8 Or, *in*

29 and to God. And let the prophets speak *by* two or  
 30 three, and let the others <sup>1</sup>discern. But if a revela- <sup>1</sup> *Gr. discriminate.*  
 tion be made to another sitting by, let the first keep  
 31 silence. For ye all can prophesy one by one, that  
 32 all may learn, and all may be <sup>2</sup>comforted; and the <sup>2</sup> *Or, exhorted*  
 spirits of the prophets are subject to the prophets;  
 33 for God is not *a God* of confusion, but of peace; as\*  
 in all the churches of the saints.

34 Let the women keep silence in the churches: for  
 it is not permitted unto them to speak; but let them  
 35 be in subjection, as also saith the law. And if they  
 would learn any thing, let them ask their own hus-  
 bands at home: for it is shameful for a woman to  
 36 speak in the church. What? was it from you that the  
 word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or  
 spiritual, let him take knowledge of the things which  
 I write unto you, that they are the commandment of  
 38 the Lord. <sup>3</sup>But if any man is ignorant, let him be <sup>3</sup> *Many ancient au-*  
 ignorant. *thorities read But*  
*if any man know-*  
*eth not, he is not*  
*known.*

39 Wherefore, my brethren, desire earnestly to proph-  
 40 esy, and forbid not to speak with tongues. But let  
 all things be done decently and in order.

15 Now I make known unto you, brethren, the gospel  
 which I preached unto you, which also ye received, <sup>4</sup> *Or, saved, if ye*  
 2 wherein also ye stand, by which also ye are <sup>4</sup>saved†; *hold fast what*  
*I preached unto*  
*you, except, &c.*  
*I make known, I say, in what words I preached it*  
 unto you, if ye hold it fast, except ye believed <sup>5</sup>in <sup>5</sup> *Gr. with what*  
 3 vain. For I delivered unto you first of all that which <sup>6</sup> *word.*  
 also I received, how that Christ died for our sins <sup>6</sup> *Or, without cause*  
 4 according to the scriptures; and that he was buried;  
 and that he hath been raised on the third day accord-  
 5 ing to the scriptures; and that he appeared to Cephas;  
 6 then to the twelve; then he appeared to above five  
 hundred brethren at once, of whom the greater part  
 7 remain until now, but some are fallen asleep; then  
 8 he appeared to James; then to all the apostles; and  
 last of all, as unto one born out of due time‡, he ap-  
 9 peared to me also. For I am the least of the apostles,  
 that am not meet to be called an apostle, because I  
 10 persecuted the church of God. But by the grace of  
 God I am what I am: and his grace which was be-

\* For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.] — *Am. Com.*

† Adopt marg. <sup>4</sup> for the text (substituting "*the word which*" for "*what*"). — *Am. Com.*

‡ For "as unto . . . time" read "as to the *child* untimely born" — *Am. Com.*



1 Or, void

stowed upon me was not found <sup>1</sup>vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it* <sup>11</sup>be I or they, so we preach, and so ye believed.

2 Some ancient authorities read *our*.

3 Gr. *the Christ*.

Now if Christ is preached that he hath been raised <sup>12</sup>from the dead, how say some among you that there is no resurrection of the dead? But if there is no <sup>13</sup>resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is <sup>14</sup>our preaching <sup>1</sup>vain, <sup>2</sup>your faith also is <sup>1</sup>vain. Yea, <sup>15</sup>and we are found false witnesses of God; because we witnessed of God that he raised up <sup>3</sup>Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither <sup>16</sup>hath Christ been raised: and if Christ hath not been <sup>17</sup>raised, your faith is vain; ye are yet in your sins.

4 Or, *If we have only hoped in Christ in this life*

Then they also which are fallen asleep in Christ <sup>18</sup>have perished. <sup>4</sup>If in this life only we have hoped <sup>19</sup>in Christ\*, we are of all men most pitiable.

5 Gr. *presence*.

6 Gr. *the God and Father*.

7 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things, &c.*

But now hath Christ been raised from the dead, <sup>20</sup>the firstfruits of them that are asleep. For since by <sup>21</sup>man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in <sup>22</sup><sup>3</sup>Christ shall all be made alive. But each in his own <sup>23</sup>order: Christ the firstfruits; then they that are Christ's, at his <sup>5</sup>coming. Then *cometh the* end, <sup>24</sup>when he shall deliver up the kingdom to <sup>6</sup>God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, <sup>25</sup>till he hath put all his enemies under his feet. The <sup>26</sup>last enemy that shall be abolished is death. For, He <sup>27</sup>put all things in subjection under his feet. <sup>7</sup>But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subject-<sup>28</sup>ed unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

8 Or, *your glorying*

9 Or, *what doth it profit me, if the dead are not raised? Let us eat, &c.*

Else what shall they do which are baptized for the <sup>29</sup>dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in <sup>30</sup>jeopardy every hour? I protest by <sup>8</sup>that glorying in <sup>31</sup>you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought <sup>32</sup>with beasts at Ephesus, <sup>9</sup>what doth it profit me? If the dead are not raised, let us eat and drink, for to-

\* Let marg. <sup>3</sup> and the text exchange places.—*Am. Com.*

33 morrow we die. Be not deceived: Evil company  
 34 doth corrupt good manners\*. <sup>1</sup>Awake up† right-  
 eously, and sin not; for some have no knowledge  
 of God: I speak *this* to move you to shame.

<sup>1</sup> Gr. *Awake out of drunkenness righteously.*

35 But some one will say, How are the dead raised?  
 and with what manner of body do they come?  
 36 Thou foolish one, that which thou thyself sowest is  
 37 not quickened, except it die: and that which thou  
 sowest, thou sowest not the body that shall be, but a  
 bare grain, it may chance of wheat, or of some other  
 38 kind; but God giveth it a body even as it pleased  
 39 him, and to each seed a body of its own. All flesh  
 is not the same flesh: but there is one *flesh* of men,  
 and another flesh of beasts, and another flesh of  
 40 birds, and another of fishes. There are also celestial  
 bodies, and bodies terrestrial: but the glory of the  
 celestial is one, and the *glory* of the terrestrial is an-  
 41 other. There is one glory of the sun, and another  
 glory of the moon, and another glory of the stars;  
 for one star differeth from another star in glory.  
 42 So also is the resurrection of the dead. It is sown  
 43 in corruption; it is raised in incorruption: it is sown  
 in dishonour; it is raised in glory: it is sown in  
 44 weakness; it is raised in power: it is sown a nat-  
 ural‡ body; it is raised a spiritual body. If there is  
 45 a natural body, there is also a spiritual *body*. So  
 also it is written, The first man Adam became a liv-  
 ing soul. The last Adam *became* a life-giving spirit.  
 46 Howbeit that is not first which is spiritual, but that  
 47 which is natural‡; then that which is spiritual. The  
 first man is of the earth, earthy: the second man is of  
 48 heaven. As is the earthy, such are they also that are  
 earthy: and as is the heavenly, such are they also that  
 49 are heavenly. And as we have borne the image of the  
 earthy, <sup>2</sup>we shall also bear the image of the heavenly.  
 50 Now this I say, brethren, that flesh and blood  
 cannot inherit the kingdom of God; neither doth  
 51 corruption inherit incorruption. Behold, I tell you  
 a mystery: We shall not all§ sleep, but we shall all  
 52 be changed, in a moment, in the twinkling of an  
 eye, at the last trump: for the trumpet shall sound,  
 and the dead shall be raised incorruptible, and we

<sup>2</sup> Many ancient authorities read *let us also bear.*

\* For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"—*Am. Com.*

† For "Awake up" read "Awake to soberness" and omit marg. 1.—*Am. Com.*

‡ "natural" add marg. Gr. *psychical*.—*Am. Com.*

§ For "We shall not all" read "We all shall not" and put the present text into the marg.—*Am. Com.*

shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when <sup>1</sup>this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up <sup>2</sup>in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not <sup>3</sup>vain in the Lord.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, <sup>4</sup>whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all <sup>5</sup>his will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and labour—

<sup>1</sup> Many ancient authorities omit this corruptible shall have put on incorruption, and.

<sup>2</sup> Or, victoriously.

<sup>3</sup> Or, void

<sup>4</sup> Or, whomsoever ye shall approve, them will I send with letters

<sup>5</sup> Or, God's will that he should come now

17 eth. And I rejoyce at the <sup>1</sup>coming of Stephanas and <sup>1</sup> Gr. *presence*.

Fortunatus and Achaicus: for that which was lack-  
18 ing on your part they supplied. For they refreshed  
my spirit and yours: acknowledge ye therefore  
them that are such.

19 The churches of Asia salute you. Aquila and  
Prisca salute you much in the Lord, with the church  
20 that is in their house. All the brethren salute you.  
Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man loveth not the Lord, let him be ana-

23 thema. <sup>2</sup>Maran atha. The grace of the Lord Jesus <sup>2</sup> That is, *Our Lord*

24 Christ be with you. My love be with you all in  
Christ Jesus. Amen. *cometh.*

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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PAUL, an apostle of Christ Jesus through the will 1  
 of God, and Timothy <sup>1</sup>our brother, unto the church  
 of God which is at Corinth, with all the saints which  
 are in the whole of Achaia: Grace to you and peace 2  
 from God our Father and the Lord Jesus Christ.

<sup>1</sup> Gr. the brother.

Blessed *be* the God and Father of our Lord Jesus 3  
 Christ, the Father of mercies and God of all comfort;  
 who comforteth us in all our affliction, that we may 4  
 be able to comfort them that are in any affliction,  
 through the comfort wherewith we ourselves are com- 5  
 comforted of God. For as the sufferings of Christ abound  
 unto us, even so our comfort also aboundeth through 6  
 Christ. But whether we be afflicted, it is for your  
 comfort and salvation; or whether we be comforted, 7  
 it is for your comfort, which worketh in the patient  
 enduring of the same sufferings which we also suffer:  
 and our hope for you is stedfast; knowing that, as 8  
 ye are partakers of the sufferings, so also are ye of  
 the comfort. For we would not have you ignorant, 9  
 brethren, concerning our affliction which befell *us*  
 in Asia, that we were weighed down exceedingly, be-  
 yond our power, insomuch that we despaired even  
 of life: <sup>2</sup>yea, we ourselves have had the <sup>3</sup>answer\* of 10  
 death within ourselves, that we should not trust in  
 ourselves, but in God which raiseth the dead: who 11  
 delivered us out of so great a death, and will deliver:  
 on whom we have <sup>4</sup>set our hope that he will also  
 still deliver us; ye also helping together on our be-

<sup>2</sup> Or, but we our-  
selves

<sup>3</sup> Or, sentence

<sup>4</sup> Some ancient au-  
thorities read *set*  
*our hope; and*  
*still will he de-*  
*liver us.*

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\* For "answer" read "sentence" (with marg. Gr. *answer*).—*Am. Com.*



half by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-

13 ward. For we write none other things unto you, than what ye read or even acknowledge, and I hope

14 ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before\* unto you, that ye might have a second <sup>1</sup>benefit;

<sup>1</sup> Or, *grace* Some ancient authorities read *joy*.

16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set

17 forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the

things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and

18 the nay nay? But as God is faithful, our word to-

19 ward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you <sup>2</sup>by us,

<sup>2</sup> Gr. *through*.

*even* <sup>2</sup>by me and Silvanus and Timothy, was not yea

20 and nay, but in him is yea. For how many soever be the promises of God, in him is the yea: wherefore

also through him is the Amen, unto the glory of God

21 through us. Now he that stablisheth us with you

<sup>3</sup> Gr. *into*.

22 <sup>3</sup>in Christ, and anointed us, is God; <sup>4</sup>who also sealed us, and gave us the earnest of the Spirit in our hearts.

<sup>4</sup> Or, *seeing that he* both sealed us

23 But I call God for a witness upon my soul, that to

24 spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of

<sup>5</sup> Or, *your faith*

2 your joy: for by <sup>5</sup>faith ye stand†. <sup>6</sup>But I determined this for myself, that I would not come again to you

<sup>6</sup> Some ancient authorities read *For*.

2 with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry

3 by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I

ought to rejoice; having confidence in you all, that

4 my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with

many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

\* For "before" read "first"—*Am. Com.*

† Read in the text "for in faith ye stand fast"—*Am. Com.*

But if any hath caused sorrow, he hath caused 5  
 sorrow, not to me, but in part (that I press not too  
 heavily) to you all. Sufficient to such a one is this 6  
 punishment which was *inflicted* by <sup>1</sup>the many; so 7  
 that contrariwise ye should <sup>2</sup>rather forgive him and  
 comfort him, lest by any means such a one should  
 be swallowed up with his overmuch sorrow. Where- 8  
 fore I beseech you to confirm *your* love toward him.  
 For to this end also did I write, that I might know 9  
 the proof of you, <sup>3</sup>whether ye are obedient in all  
 things. But to whom ye forgive any thing, I *for-* 10  
*give* also: for what I also have forgiven, if I have  
 forgiven any thing, for your sakes *have I forgiven it*  
 in the <sup>4</sup>person of Christ; that no advantage may be 11  
 gained over us by Satan: for we are not ignorant  
 of his devices.

Now when I came to Troas for the gospel of 12  
 Christ, and when a door was opened unto me in the  
 Lord, I had no relief for my spirit, because I found 13  
 not Titus my brother: but taking my leave of them,  
 I went forth into Macedonia. \*But thanks be unto 14  
 God, which always leadeth us in triumph in Christ,  
 and maketh manifest through us the savour of his  
 knowledge in every place. For we are a sweet 15  
 savour of Christ unto God, in them that are being  
 saved, and in them that are perishing†; to the one a 16  
 savour from death unto death; to the other a savour  
 from life unto life. And who is sufficient for these  
 things? For we are not as the many, <sup>5</sup>corrupting 17  
 the word of God: but as of sincerity, but as of God,  
 in the sight of God, speak we in Christ.

Are we beginning again to commend ourselves? 3  
 or need we, as do some, epistles of commendation to  
 you or from you? Ye are our epistle, written in 2  
 our hearts, known and read of all men; being made 3  
 manifest that ye are an epistle of Christ, ministered  
 by us, written not with ink, but with the Spirit of the  
 living God; not in tables of stone, but in tables *that*  
*are* hearts of flesh. And such confidence have we 4  
 through Christ to God-ward: not that we are suffi- 5  
 cient of ourselves, to account any thing as from our-  
 selves; but our sufficiency is from God; who also 6  
 made us sufficient as ministers of a new <sup>6</sup>covenant;  
 not of the letter, but of the spirit: for the letter kill-  
 eth, but the spirit giveth life. But if the ministra- 7

\* Begin a new paragraph with this verse.—*Am. Com.*

† For “are being saved . . . are perishing” read “are saved . . . perish” and put the present text into the marg.—*Am. Com.*

<sup>1</sup> Gr. *the more*.

<sup>2</sup> Some ancient authorities omit *rather*.

<sup>3</sup> Some ancient authorities read *whereby*.

<sup>4</sup> Or, *presence*

<sup>5</sup> Or, *making merchandise of the word of God*

<sup>6</sup> Or, *testament*

- tion of death,<sup>1</sup> written, *and* engraven on stones, came <sup>1 Gr. in letters.</sup>  
<sup>2</sup>with glory, so that the children of Israel could not <sup>2 Gr. in.</sup>  
look stedfastly upon the face of Moses for the glory  
8 of his face; which *glory* <sup>3</sup>was passing away: how <sup>3 Or, was being done away</sup>  
shall not rather the ministration of the spirit be <sup>4</sup>Many ancient  
9 with glory? <sup>4</sup>For if the ministration of condem- authorities read  
nation is glory\*, much rather doth the ministration For if to the min-  
10 of righteousness exceed in glory. For verily that istration of con-  
which hath been made glorious hath not been made demnation there  
glorious in this respect, by reason of the glory that is glory.  
11 surpasseth. For if that which <sup>5</sup>passeth away *was* <sup>5 Or, is being done away</sup>  
<sup>6</sup>with glory, much more that which remaineth *is* in <sup>6 Gr. through.</sup>  
glory.  
12 Having therefore such a hope, we use great bold-  
13 ness of speech, and *are* not as Moses, *who* put a veil  
upon his face, that the children of Israel should not  
look stedfastly <sup>7</sup>on the end of that which <sup>3</sup>was pass- <sup>7 Or, unto</sup>  
14 ing away: but their <sup>8</sup>minds were hardened: for un- <sup>8 Gr. thoughts.</sup>  
til this very day at the reading of the old <sup>9</sup>covenant <sup>9 Or, testament</sup>  
the same veil <sup>10</sup>remaineth unlifted; which *veil* is <sup>10 Or, remaineth, it not being revealed that it is done away</sup>  
15 done away in Christ. But unto this day, whenso-  
ever Moses is read, a veil lieth upon their heart.  
16 But whensoever <sup>11</sup>it shall turn to the Lord, the veil <sup>11 Or, a man shall turn</sup>  
17 is taken away. Now the Lord is the Spirit: and  
18 where the Spirit of the Lord is, *there* is liberty. But  
we all, with unveiled face <sup>12</sup>reflecting as a mirror†  
the glory of the Lord, are transformed into the same  
image from glory to glory, even as from <sup>13</sup>the Lord <sup>12 Or, beholding as in a mirror</sup>  
the Spirit. <sup>13 Or, the Spirit which is the Lord†</sup>  
4 Therefore seeing we have this ministry, even as  
2 we obtained mercy, we faint not: but we have re-  
nounced the hidden things of shame, not walking  
in craftiness, nor handling the word of God deceit-  
fully; but by the manifestation of the truth com-  
mending ourselves to every man's conscience in the  
3 sight of God. But and if our gospel is veiled, it is  
4 veiled in them that are perishing§: in whom the  
god of this <sup>14</sup>world hath blinded the <sup>5</sup>minds of the <sup>14 Or, age</sup>  
unbelieving, <sup>15</sup>that the <sup>16</sup>light of the gospel of the <sup>15 Or, that they should not see the light . . . image of God</sup>  
glory of Christ, who is the image of God, should  
5 not dawn *upon them*. For we preach not ourselves, <sup>16 Gr. illumination.</sup>  
but Christ Jesus as Lord, and ourselves as your

\* For "is glory" read "hath glory" and let marg. <sup>4</sup>run Many etc. For if the ministration of condemnation is glory.—Am. Com.

† Let marg. <sup>12</sup> and the text exchange places.—Am. Com.

‡ Omit marg. <sup>13</sup> ("the Spirit which is the Lord")—Am. Com.

§ For "are perishing" read "perish" and put the present text into the marg.—Am. Com.

1 Gr. *bondservants*. <sup>1</sup>servants <sup>2</sup>for Jesus' sake. Seeing it is God, that 6  
 2 Some ancient said, Light shall shine out of darkness, who shined  
 authorities read in our hearts, to give the <sup>3</sup>light of the knowledge of  
 through Jesus. the glory of God in the face of Jesus Christ.

3 Gr. *illumination*. But we have this treasure in earthen vessels, that 7  
 the exceeding greatness of the power may be of God,  
 and not from ourselves; *we are* pressed on every 8  
 side, yet not straitened; perplexed, yet not unto de-  
 4 Or, *left behind* spair; pursued, yet not <sup>4</sup>forsaken; smitten down, 9  
 yet not destroyed; always bearing about in the 10  
 5 Gr. *putting to death*. body the <sup>5</sup>dying of Jesus, that the life also of Jesus  
 may be manifested in our body. For we which live 11  
 are always delivered unto death for Jesus' sake, that  
 the life also of Jesus may be manifested in our mortal  
 flesh. So then death worketh in us, but life in 12  
 you. But having the same spirit of faith, accord- 13  
 ing to that which is written, I believed, and there-  
 fore did I speak; we also believe, and therefore  
 also we speak; knowing that he which raised up 14  
 6 Some ancient the Lord Jesus shall raise up us also with Jesus,  
 authorities omit and shall present us with you. For all things *are* 15  
 the Lord. for your sakes, that the grace, being multiplied  
 7 Gr. *the more*. through <sup>7</sup>the many, may cause the thanksgiving to  
 abound unto the glory of God.

Wherefore we faint not; but though our outward 16  
 man is decaying, yet our inward man is renewed  
 day by day. For our light affliction, which is for 17  
 the moment, worketh for us more and more exceed-  
 ingly an eternal weight of glory; while we look not 18  
 at the things which are seen, but at the things which  
 are not seen: for the things which are seen are tem-  
 poral; but the things which are not seen are eternal.

8 Or, *bodily frame* For we know that if the earthly house of our <sup>8</sup>tab- 5  
 ernacle be dissolved, we have a building from God,  
 a house not made with hands, eternal, in the heav-  
 ens. For verily in this we groan, longing to be 2  
 clothed upon with our habitation which is from  
 heaven: if so be that being clothed we shall not be 3  
 9 Or, *being bur- found naked. For indeed we that are in this <sup>8</sup>tab- 4*  
*dened, in that we* ernacle do groan, <sup>9</sup>being burdened; not for that we  
*would not be un-* would be unclothed, but that we would be clothed  
*clothed, but would upon* upon, that what is mortal may be swallowed up of  
 life. Now he that wrought us for this very thing 5  
 is God, who gave unto us the earnest of the Spirit.  
 Being therefore always of good courage, and know- 6  
 ing that, whilst we are at home in the body, we are  
 absent from the Lord (for we walk by faith, not by 7  
 10 Gr. *appearance*. <sup>10</sup>sight); we are of good courage, I say, and are will- 8

ing rather to be absent from the body, and to be at  
 9 home with the Lord. Wherefore also we <sup>1</sup>make it 1 Gr. are ambitious.  
 our aim, whether at home or absent, to be well-  
 10 pleasing unto him. For we must all be made mani-  
 fest before the judgement-seat of Christ; that each  
 one may receive the things *done* <sup>2</sup>in the body, ac- 2 Gr. through.  
 cording to what he hath done, whether *it be* good  
 or bad.

11 Knowing therefore the fear of the Lord, we per-  
 suade men, but we are made manifest unto God;  
 and I hope that we are made manifest also in your  
 12 consciences. We are not again commending our-  
 selves unto you, but *speak* as giving you occasion  
 of glorying on our behalf, that ye may have where-  
 with to answer them that glory in appearance, and  
 13 not in heart. For whether we <sup>3</sup>are beside ourselves, 3 Or, were  
 it is unto God; or whether we are of sober mind,

14 it is unto you. For the love of Christ constraineth  
 us; because we thus judge, that one died for all,  
 15 therefore all died; and he died for all, that they  
 which live should no longer live unto themselves,  
 but unto him who for their sakes died and rose  
 16 again. Wherefore we henceforth know no man  
 after the flesh: even though we have known Christ  
 after the flesh, yet now we know *him so* no more.  
 17 Wherefore if any man is in Christ, <sup>4</sup>*he is* a new 4 Or, there is a new  
creation  
 creature: the old things are passed away; behold,  
 18 they are become new. But all things are of God,  
 who reconciled us to himself through Christ, and  
 19 gave unto us the ministry of reconciliation; to wit,  
 that God was in Christ reconciling the world unto  
 himself, not reckoning unto them their trespasses,  
 and having <sup>5</sup>committed unto us the word of recon- 5 Or, placed in us  
 ciliation.

20 We are ambassadors therefore on behalf of Christ,  
 as though God were intreating by us: we beseech  
*you on behalf of Christ*, be ye reconciled to God.  
 21 Him who knew no sin he made *to be* sin on our  
 behalf; that we might become the righteousness of  
 6 God in him. And working together *with him* we  
 intreat also that ye receive not the grace of God in  
 2 vain (for he saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is  
 3 the day of salvation): giving no occasion of stum-  
 bling in any thing, that our ministration be not  
 4 blamed; but in every thing commending ourselves,



as ministers of God, in much patience, in afflictions, 5  
 in necessities, in distresses, in stripes, in imprison- 5  
 ments, in tumults, in labours, in watchings, in fast- 6  
 ings; in pureness, in knowledge, in longsuffering, 6  
 1 Or, *Holy Spirit*: in kindness, in the <sup>1</sup>Holy Ghost, in love unfeigned, 7  
 and so through- out this book. 7  
 2 Gr. *through*. in the word of truth, in the power of God; <sup>2</sup>by the 7  
 armour of righteousness on the right hand and on 8  
 the left, by glory and dishonour, by evil report and 8  
 good report; as deceivers, and *yet* true; as unknown, 9  
 and *yet* well known; as dying, and behold, we live; 9  
 as chastened, and not killed; as sorrowful, yet al- 10  
 way rejoicing; as poor, yet making many rich; as 10  
 having nothing, and *yet* possessing all things.

Our mouth is open unto you, O Corinthians, our 11  
 heart is enlarged. Ye are not straitened in us, but 12  
 ye are straitened in your own affections. Now for a 13  
 recompense in like kind (I speak as unto *my* chil-  
 dren), be ye also enlarged.

Be not unequally yoked with unbelievers: for 14  
 what fellowship have righteousness and iniquity? 14  
 or what communion hath light with darkness? 15  
 2 Gr. *Beliar*. And what concord hath Christ with <sup>2</sup>Belial? or 15  
 what portion hath a believer with an unbeliever? 16  
 4 Or, *sanctuary*. And what agreement hath a <sup>4</sup>temple of God with 16  
 idols? for we are a <sup>4</sup>temple of the living God; even 17  
 as God said, I will dwell in them, and walk in 17  
 them; and I will be their God, and they shall be 17  
 my people. Wherefore 17

Come ye out from among them, and be ye 18  
 separate, 18  
 saith the Lord,

And touch no unclean thing;

And I will receive you,

And will be to you a Father, 18

And ye shall be to me sons and daughters,

saith the Lord Almighty. Having therefore these 7  
 promises, beloved, let us cleanse ourselves from all  
 defilement of flesh and spirit, perfecting holiness in  
 the fear of God.

5 Gr. *Make room* for us. <sup>5</sup>Open your hearts to us: we wronged no man, we 2  
 corrupted no man, we took advantage of no man. I 3  
 say it not to condemn *you*: for I have said before,  
 that ye are in our hearts to die together and live to- 4  
 gether. Great is my boldness of speech toward you, 4  
 great is my glorying on your behalf: I am filled with  
 comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our 5  
 flesh had no relief, but *we were* afflicted on every

- 6 side; without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God,  
 7 comforted us by the 'coming of Titus; and not by <sup>1 Gr. presence.</sup> his 'coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though\* I did regret; <sup>2 Some ancient authorities omit for.</sup> for I see that that epistle made you sorry, though  
 9 but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly  
 10 sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance <sup>3 Or, unto a salvation which bringeth no regret</sup> unto salvation, a *repentance* which bringeth no regret: but the sorrow of the world worketh death. For behold, this  
 11 selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest  
 13 unto you in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his  
 14 spirit hath been refreshed by you all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before  
 15 Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear  
 16 and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.  
 8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches  
 2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty  
 3 abounded unto the riches of their 'liberality. For <sup>4 Gr. singleness.</sup> according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, be-  
 4 seeching us with much intreaty in regard of this

\* For "I do not regret it, though" etc. read "I do not regret it, though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.—*Am. Com.*

grace and the fellowship in the ministering to the  
 saints: and *this*, not as we had hoped, but first they 5  
 gave their own selves to the Lord, and to us by the  
 will of God. Inasmuch that we exhorted Titus, that 6  
 as he had made a beginning before, so he would also  
 complete in you this grace also. But as ye abound 7  
 in every thing, *in* faith, and utterance, and knowl-  
 edge, and *in* all earnestness, and *in* your love to us,  
 see that ye abound in this grace also. I speak not by 8  
 way of commandment, but as proving through the  
 earnestness of others the sincerity also of your love.  
 For ye know the grace of our Lord Jesus Christ, 9  
 that, though he was rich, yet for your sakes he be-  
 came poor, that ye through his poverty might be-  
 come rich. And herein I give *my* judgement: for 10  
 this is expedient for you, who were the first to make  
 a beginning a year ago, not only to do, but also to  
 will. But now complete the doing also; that as 11  
*there was* the readiness to will, so *there may be* the  
 completion also out of your ability. For if the read- 12  
 iness is there, *it is* acceptable according as *a man*  
 hath, not according as *he* hath not. For *I say* not 13  
*this*, that others may be eased, and ye distressed: but 14  
 by equality; your abundance *being a supply* at this  
 present time for their want, that their abundance  
 also may become *a supply* for your want; that there  
 may be equality: as it is written, He that *gathered* 15  
 much had nothing over; and he that *gathered* little  
 had no lack.

But thanks be to God, which putteth the same 16  
 earnest care for you into the heart of Titus. For in- 17  
 deed he accepted our exhortation; but being him-  
 self very earnest, he went forth unto you of his own  
 accord. And we have sent together with him the 18  
 brother whose praise in the gospel *is spread* through  
 all the churches; and not only so, but who was also 19  
 appointed by the churches to travel with us in *the*  
*matter of* this grace, which is ministered by us to the  
 glory of the Lord, and *to shew* our readiness: avoid- 20  
 ing this, that any man should blame us in *the mat-*  
*ter of* this bounty which is ministered by us: for we 21  
 take thought for things honourable, not only in the  
 sight of the Lord, but also in the sight of men. And 22  
 we have sent with them our brother, whom we have  
 many times proved earnest in many things, but now  
 much more earnest, by reason of the great confidence  
 which *he hath* in you. Whether *any inquire* about 23  
 Titus, *he is* my partner and *my* fellow-worker to you-

1 Some ancient au-  
 thorities read *our*  
*love to you.*

ward; or our brethren, *they are* the <sup>1</sup>messengers of <sup>1</sup> Gr. apostles.  
 24 the churches, *they are* the glory of Christ. <sup>2</sup>Shew <sup>2</sup> Or, *Shew ye there-*  
 ye therefore unto them in the face of the churches fore in the face  
 the proof of your love, and of our glorying on your half unto them.  
 behalf.

9 For as touching the ministering to the saints, it is  
 2 superfluous for me to write to you: for I know your  
 readiness, of which I glory on your behalf to them of  
 Macedonia, that Achaia hath been prepared for a <sup>3</sup> Or, emulation of  
 year past; and <sup>3</sup>your zeal hath stirred up <sup>4</sup>very many you  
 3 of them. But I have sent the brethren, that our <sup>4</sup> Gr. the more part.  
 glorying on your behalf may not be made void in  
 this respect; that, even as I said, ye may be prepared:  
 4 lest by any means, if there come with me any of  
 Macedonia, and find you unprepared, we (that we  
 say not, ye) should be put to shame in this confidence.  
 5 I thought it necessary therefore to intreat the brethren,  
 that they would go before unto you, and make  
 up beforehand your afore-promised <sup>5</sup>bounty, that the <sup>5</sup> Gr. blessing.  
 same might be ready, as a matter of bounty, and not  
 of <sup>6</sup>extortion. <sup>6</sup> Or, covetousness.

6 But this *I say*, He that soweth sparingly shall reap  
 also sparingly; and he that soweth <sup>7</sup>bountifully shall <sup>7</sup> Gr. with blessings.  
 7 reap also <sup>7</sup>bountifully. *Let* each man *do* according  
 as he hath purposed in his heart; not <sup>8</sup>grudgingly, <sup>8</sup> Gr. of sorrow.  
 or of necessity: for God loveth a cheerful giver.  
 8 And God is able to make all grace abound unto you;  
 that ye, having always all sufficiency in everything,  
 9 may abound unto every good work: as it is written,  
 He hath scattered abroad, he hath given to the  
 poor;

His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread  
 for food, shall supply and multiply your seed for  
 sowing, and increase the fruits of your righteous-  
 11 ness: ye being enriched in everything unto all <sup>9</sup>lib- <sup>9</sup> Gr. singleness.  
 erality, which worketh through us thanksgiving to  
 12 God. For the ministration of this service not only  
 filleth up the measure of the wants of the saints,  
 but aboundeth also through many thanksgivings  
 13 unto God; seeing that through the proving of you  
 by this ministration they glorify God for the obe-  
 dience of your confession unto the gospel of Christ,  
 and for the <sup>9</sup>liberality of your contribution unto them  
 14 and unto all; while they themselves also, with sup-  
 plication on your behalf, long after you by reason of  
 15 the exceeding grace of God in you. Thanks be to  
 God for his unspeakable gift.

Now I Paul myself intreat you by the meekness **10**  
 and gentleness of Christ, I who in your presence  
 am lowly among you, but being absent am of good  
 courage toward you: yea, I beseech you, that I may **2**  
 not when present shew courage with the confidence  
 wherewith I count to be bold against some, which  
 count of us as if we walked according to the flesh.  
 For though we walk in the flesh, we do not war ac- **3**  
 cording to the flesh (for the weapons of our warfare **4**  
 are not of the flesh, but mighty before God to the  
 casting down of strong holds); casting down <sup>1</sup>imag- **5**  
 inations, and every high thing that is exalted against  
 the knowledge of God, and bringing every thought **6**  
 into captivity to the obedience of Christ; and being  
 in readiness to avenge all disobedience, when your  
 obedience shall be fulfilled. <sup>2</sup>Ye look at the things **7**  
 that are before your face. If any man trusteth in  
 himself that he is Christ's, let him consider this  
 again with himself, that, even as he is Christ's, so  
 also are we. For though I should glory somewhat **8**  
 abundantly concerning our authority (which the  
 Lord gave for building you up, and not for casting  
 you down), I shall not be put to shame: that I may **9**  
 not seem as if I would terrify you by my letters.  
 For, His letters, they say, are weighty and strong; **10**  
 but his bodily presence is weak, and his speech of  
 no account. Let such a one reckon this, that, what **11**  
 we are in word by letters when we are absent, such  
*are we* also in deed when we are present. For we **12**  
 are not bold <sup>3</sup>to number or compare ourselves with  
 certain of them that commend themselves: but they  
 themselves, measuring themselves by themselves, and  
 comparing themselves with themselves, are without  
 understanding. But we will not glory beyond *our* **13**  
 measure, but according to the measure of the <sup>4</sup>prov-  
 ince which God apportioned to us as a measure, to  
 reach even unto you. For we stretch not ourselves **14**  
 overmuch, as though we reached not unto you: for  
 we <sup>5</sup>came even as far as unto you in the gospel of  
 Christ: not glorying beyond *our* measure, *that is*, in **15**  
 other men's labours; but having hope that, as your  
 faith groweth, we shall be magnified in you accord-  
 ing to our <sup>4</sup>province unto *further* abundance, so as **16**  
 to preach the gospel even unto the parts beyond  
 you, *and* not to glory in another's <sup>4</sup>province in re-  
 gard of things ready to our hand. But he that **17**  
 glorieth, let him glory in the Lord. For not he that **18**  
 commendeth himself is approved, but whom the  
 Lord commendeth.

<sup>1</sup> Or, reasonings

<sup>2</sup> Or, Do ye look . . .  
face!

<sup>3</sup> Gr. to judge our-  
selves among, or  
to judge ourselves  
with.

<sup>4</sup> Or, limit Gr.  
measuring-rod.

<sup>5</sup> Or, were the first  
to come



- 11** Would that ye could bear with me in a little foolishness: <sup>1</sup> *Or, but indeed ye do bear with me.* nay indeed bear with me. For I am jealous over you with <sup>2</sup> *Gr. a jealousy of God.* a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your <sup>3</sup> *Gr. thoughts.* minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. For I reckon that I am not a whit behind <sup>4</sup> *Or, those preeminent apostles* the very chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, taking wages *of them* that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that I may cut off <sup>5</sup> *Gr. the occasion of them.* occasion from them which desire an occasion; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.
- 16** I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise *yourselves*. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinso-

ever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Is- 22  
raelites? so am I. Are they the seed of Abraham?  
so am I. Are they ministers of Christ? (I speak as 23  
one beside himself) I more; in labours more abund-  
antly, in prisons more abundantly, in stripes above  
measure, in deaths oft. Of the Jews five times re- 24  
ceived I forty stripes save one. Thrice was I beaten 25  
with rods, once was I stoned, thrice I suffered ship-  
wreck, a night and a day have I been in the deep; *in* 26  
journeyings often, *in* perils of rivers, *in* perils of rob-  
bers, *in* perils from *my* 'countrymen, *in* perils from  
the Gentiles, *in* perils in the city, *in* perils in the wil-  
derness, *in* perils in the sea, *in* perils among false  
brethren; *in* labour and travail, in watchings often, 27  
in hunger and thirst, in fastings often, in cold and  
nakedness. <sup>2</sup>Beside those things that are without, 28  
there is that which presseth upon me daily, anxiety  
for all the churches. Who is weak, and I am not 29  
weak? who is made to stumble, and I burn not? If 30  
I must needs glory, I will glory of the things that  
concern my weakness. The God and Father of the 31  
Lord Jesus, he who is blessed <sup>3</sup>for evermore, know-  
eth that I lie not. In Damascus the governor un- 32  
der Aretas the king guarded the city of the Dama-  
scenes, in order to take me: and through a window 33  
was I let down in a basket by the wall, and escaped  
his hands.

<sup>4</sup>I must needs glory, though it is not expedient; 12  
but I will come to visions and revelations of the Lord.  
I know a man in Christ, fourteen years ago (whether 2  
in the body, I know not; or whether out of the body,  
I know not; God knoweth), such a one caught up  
even to the third heaven. And I know such a man 3  
(whether in the body, or apart from the body, I know  
not; God knoweth), how that he was caught up into 4  
Paradise, and heard unspeakable words, which it is  
not lawful for a man to utter. On behalf of such a 5  
one will I glory: but on mine own behalf I will not  
glory, save in *my* weaknesses. For if I should desire 6  
to glory, I shall not be foolish; for I shall speak the  
truth: but I forbear, lest any man should account of  
me above that which he seeth me *to be*, or heareth  
from me. And by reason of the exceeding greatness 7  
of the revelations—wherefore\*, that I should not be

1 Gr. *race*.

2 Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

3 Gr. *unto the ages*.

4 Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

\* Strike out "—wherefore" and add marg. Some ancient authorities read —*wherefore*.—*Am. Com.*

- exalted overmuch, there was given to me a <sup>1</sup>thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may <sup>2</sup>rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.
- 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind <sup>3</sup>the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and <sup>4</sup>mighty works. For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
- 14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will most gladly spend and be <sup>5</sup>spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we not in the same steps?*
- 19 <sup>6</sup>Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, <sup>7</sup>tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

<sup>1</sup> Or, *stake*<sup>2</sup> Or, *cover me* Gr. *spread a tabernacle over me.*<sup>3</sup> Or, *those preeminent apostles*<sup>4</sup> Gr. *powers.*<sup>5</sup> Gr. *spent out.*<sup>6</sup> Or, *Think ye . . . you?*<sup>7</sup> Or, *disorders*

This is the third time I am coming to you. At the **13**  
 mouth of two witnesses or three shall every word be  
 established. I have said <sup>1</sup>beforehand, and I do say **2**  
<sup>1</sup>beforehand, <sup>2</sup>as when I was present the second time,  
 so now, being absent, to them that have sinned here-  
 tofore, and to all the rest, that, if I come again, I  
 will not spare; seeing that ye seek a proof of Christ **3**  
 that speaketh in me; who to you-ward is not weak,  
 but is powerful in you: for he was crucified through **4**  
 weakness, yet he liveth through the power of God.  
 For we also are weak <sup>3</sup>in him, but we shall live with  
 him through the power of God toward you. Try **5**  
 your own selves, whether ye be in the faith; prove  
 your own selves. Or know ye not as to your own  
 selves, that Jesus Christ is in you? unless indeed ye  
 be reprobate. But I hope that ye shall know that we **6**  
 are not reprobate. Now we pray to God that ye do **7**  
 no evil; not that we may appear approved, but that  
 ye may do that which is honourable, <sup>4</sup>though we be  
 as reprobate. For we can do nothing against the **8**  
 truth, but for the truth. For we rejoice, when we are **9**  
 weak, and ye are strong: this we also pray for, even  
 your perfecting. For this cause I write these things **10**  
 while absent, that I may not when present deal sharp-  
 ly, according to the authority which the Lord gave  
 me for building up, and not for casting down.  
 Finally, brethren, <sup>5</sup>farewell. Be perfected; be **11**  
 comforted; be of the same mind; live in peace: and  
 the God of love and peace shall be with you.  
 Salute one another with a holy kiss. **12**

All the saints salute you. **13**

The grace of the Lord Jesus Christ, and the love **14**  
 of God, and the communion of the Holy Ghost, be  
 with you all.

<sup>1</sup> Or, plainly

<sup>2</sup> Or, as if I were  
 present the second  
 time, even though  
 I am now absent

<sup>3</sup> Many ancient au-  
 thorities read with.

<sup>4</sup> Gr. and that.

<sup>5</sup> Or, rejoice: be  
 perfected

# THE EPISTLE OF PAUL

TO THE

## GALATIANS.

- 1 PAUL, an apostle (not from men, neither through  
1<sup>man</sup>, but through Jesus Christ, and God the Father, 1 Or, a man  
2 who raised him from the dead), and all the brethren  
which are with me, unto the churches of Galatia: 2 Some ancient  
3 Grace to you and peace 2from God the Father, and authorities read  
4 our Lord Jesus Christ, who gave himself for our sins, from God our Fa-  
that he might deliver us out of this present evil ther, and the Lord  
2world, according to the will of our God and Father: Jesus Christ.  
5 to whom *be* the glory 4for ever and ever. Amen. 3 Or, age  
6 I marvel that ye are so quickly removing from him 4 Gr. unto the ages  
that called you in the grace of Christ unto a different of the ages.  
7 gospel; which is not another *gospel*: only\* there are  
some that trouble you, and would pervert the gospel  
8 of Christ. But though we, or an angel from heaven, 5 Some ancient  
should preach 5unto you any gospel 6other than that authorities omit  
which we preached unto you, let him be anathema. unto you.  
9 As we have said before, so say I now again, If any 6 Or, contrary to  
man preacheth unto you any gospel other than that that  
10 which ye received, let him be anathema. For am I  
now persuading men, or God†? or am I seeking to  
please† men? if I were still pleasing men, I should  
not be a 1servant of Christ. 7 Gr. bondservant.  
11 For I make known to you, brethren, as touching the  
gospel which was preached by me, that it is not after  
12 man. For neither did I receive it from 1man, nor was  
I taught it, but *it came to me* through revelation of  
13 Jesus Christ. For ye have heard of my manner of life  
in time past in the Jews' religion, how that beyond

\* "which is not another *gospel*: only" etc. add the marg. Or, which is nothing else save that etc.—Am. Com.

† Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please."—Am. Com.



measure I persecuted the church of God, and made havock of it: and I advanced in the Jews' religion 14 beyond many of mine own age <sup>1</sup>among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them 17 which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

Then after three years I went up to Jerusalem 18 to <sup>2</sup>visit Cephas, and tarried with him fifteen days. But other of the apostles saw I none, <sup>3</sup>save James 19 the Lord's brother. Now touching the things which I write unto you, behold, before God, I lie not. Then 21 I came into the regions of Syria and Cilicia. And 22 I was still unknown by face unto the churches of Judæa which were in Christ: but they only heard 23 say, He that once persecuted us now preacheth the faith of which he once made havock; and they glorified God in me.

Then <sup>4</sup>after the space of fourteen years I went up 2 again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid 2 before them the gospel which I preach among the Gentiles, but privately before them who <sup>5</sup>were of repute, lest by any means I should be running, or had run, in vain. But not even Titus who was 3 with me, being a Greek, was compelled to be circumcised: <sup>6</sup>and that because of the false brethren 4 privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave 5 place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. But from those who <sup>6</sup>were reputed to be 6 somewhat (<sup>7</sup>whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had 7 been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto 8

<sup>1</sup> Gr. *in my race*.

<sup>2</sup> Or, *become acquainted with*

<sup>3</sup> Or, *but only*

<sup>4</sup> Or, *in the course of*

<sup>5</sup> Or, *are*

<sup>6</sup> Or, *but it was because of*

<sup>7</sup> Or, *what they once were*

- 9 the Gentiles); and when they perceived the grace that was given unto me, James and Cephas and John, they who <sup>1</sup>were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only *they would* that we should remember the poor; which very thing I was also zealous to do.
- 11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by <sup>2</sup>the works of the law, <sup>3</sup>save\* through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again those things which I destroyed, I prove myself a transgressor.
- 19 For I through <sup>4</sup>the law died unto <sup>4</sup>the law, that I might live unto God. I have been crucified with Christ; <sup>5</sup>yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.
- 21 I do not make void the grace of God: for if righteousness is through <sup>4</sup>the law, then Christ died for nought.
- 3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by <sup>2</sup>the works of the law, or by the

\* For "save" read "but" and omit marg. <sup>3</sup>—Am. Com.

† For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. <sup>5</sup>—Am. Com.

<sup>1</sup> Or, *message* <sup>1</sup>hearing of faith? Are ye so foolish? having begun 3  
<sup>2</sup> Or, *do ye now make an end in the flesh?* in the Spirit, <sup>2</sup>are ye now perfected in the flesh? 4  
<sup>3</sup> Gr. *powers.* Did ye suffer so many things in vain? if it be in- 5  
<sup>4</sup> Or, *in* deed in vain. He therefore that supplieth to you 5  
<sup>5</sup> Or, *works of law* the Spirit, and worketh <sup>3</sup>miracles <sup>4</sup>among you, *doeth*  
<sup>6</sup> Or, *Ye perceive* *he it* by <sup>5</sup>the works of the law, or by the <sup>1</sup>hearing of 6  
<sup>7</sup> Gr. *justifieth.* faith? Even as Abraham believed God, and it was 7  
<sup>8</sup> Gr. *nations.* reckoned unto him for righteousness. <sup>6</sup>Know there- 8  
<sup>9</sup> Gr. *in.* fore that they which be of faith, the same are sons 9  
of Abraham. And the scripture, foreseeing that 10  
God <sup>7</sup>would justify the <sup>8</sup>Gentiles by faith, preached 11  
the gospel beforehand unto Abraham, *saying*, In 12  
thee shall all the nations be blessed. So then they 13  
which be of faith are blessed with the faithful Abra- 14  
ham. For as many as are of <sup>5</sup>the works of the law 15  
are under a curse: for it is written, Cursed is every 16  
one which continueth not in all things that are 17  
written in the book of the law, to do them. Now 18  
that no man is justified <sup>9</sup>by the law in the sight of 19  
God, is evident: for, The righteous shall live by 20  
faith; and the law is not of faith; but, He that do- 21  
eth them shall live in them. Christ redeemed us 22  
from the curse of the law, having become a curse 23  
for us: for it is written, Cursed is every one that 24  
hangeth on a tree: that upon the Gentiles might 25  
come the blessing of Abraham in Christ Jesus; 26  
that we might receive the promise of the Spirit 27  
through faith. 28

<sup>10</sup> Or, *testament* Brethren, I speak after the manner of men: 15  
Though it be but a man's <sup>10</sup>covenant, yet when it 16  
hath been confirmed, no one maketh it void, or 17  
addeth thereto. Now to Abraham were the prom- 18  
ises spoken, and to his seed. He saith not, And to 19  
seeds, as of many; but as of one, And to thy seed, 20  
which is Christ. Now this I say; A <sup>10</sup>covenant con- 21  
firmed beforehand by God, the law, which came 22  
four hundred and thirty years after, doth not dis- 23  
annul, so as to make the promise of none effect. 24  
For if the inheritance is of the law, it is no more 25  
of promise: but God hath granted it to Abraham 26  
by promise. What then is the law? It was added 27  
because of transgressions, till the seed should come 28  
to whom the promise hath been made; *and it was* 29  
ordained through angels by the hand of a mediator. 30  
Now a mediator is not *a mediator* of one; but God 31  
is one. Is the law then against the promises of 32  
God? God forbid: for if there had been a law given 33  
which could make alive, verily righteousness would 34

22 have been of the law. Howbeit the scripture hath shut up\* all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before <sup>1</sup>faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been† our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the <sup>2</sup>rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly <sup>2</sup>rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

12 I beseech you, brethren, be§ as I am, for I am as|| ye are. Ye did me no wrong: but ye know that because of an infirmity of the flesh I preached the

\* For "hath shut up" read "shut up"—*Am. Com.*

† Omit marg. <sup>1</sup> ("the faith")—*Am. Com.*

‡ For "hath been" read "is become"—*Am. Com.*

§ For "be" read "become"—*Am. Com.*

|| For "I am as" read "I also am become as"—*Am. Com.*

1 Gr. *former*. gospel unto you the <sup>1</sup>first time: and that which was 14  
 2 Gr. *spat out*. a temptation to you in my flesh ye despised not,  
 3 Or, *of yours* nor <sup>2</sup>rejected; but ye received me as an angel of  
 4 Or, *deal truly with you* God, *even* as Christ Jesus. Where then is that grat- 15  
 ulation <sup>3</sup>of yourselves? for I bear you witness, that,  
 if possible, ye would have plucked out your eyes  
 and given them to me. So then am I become your 16  
 enemy, because I <sup>4</sup>tell you\* the truth? They zeal- 17  
 ously seek you in no good way; nay, they desire  
 to shut you out, that ye may seek them. But it 18  
 is good to be zealously sought in a good matter at  
 all times, and not only when I am present with you.  
 My little children, of whom I am again in travail 19  
 until Christ be formed in you†, yea, I could wish to 20  
 be present with you now, and to change my voice;  
 for I am perplexed about you.

Tell me, ye that desire to be under the law, do ye 21  
 not hear the law? For it is written, that Abraham 22  
 had two sons, one by the handmaid, and one by the  
 freewoman. Howbeit the *son* by the handmaid is 23  
 born after the flesh; but the *son* by the freewoman  
 is born through promise. Which things contain an 24  
 allegory: for these *women* are two covenants; one  
 5 Many ancient au- from mount Sinai, bearing children unto bondage,  
 thorities read *For* which is Hagar. <sup>5</sup>Now this Hagar is mount Sinai 25  
*Sinai is a moun-* in Arabia, and answereth to the Jerusalem that now  
*tain in Arabia.* is: for she is in bondage with her children. But the 26  
 Jerusalem that is above is free, which is our mother.  
 For it is written, 27

Rejoice, thou barren that bearest not;  
 Break forth and cry, thou that travailest not:  
 For more are the children of the desolate than  
 of her which hath the husband.

6 Many ancient au- Now <sup>6</sup>we, brethren, as Isaac was, are children of 28  
 thorities read *ye*. promise. But as then he that was born after the 29  
 flesh persecuted him *that was born* after the Spirit,  
 even so it is now. Howbeit what saith the scripture? 30  
 Cast out the handmaid and her son: for the son of  
 the handmaid shall not inherit with the son of the  
 freewoman. Wherefore, brethren, we are not chil- 31  
 7 Or, *For freedom* dren of a handmaid, but of the freewoman. <sup>7</sup>With 5  
 freedom‡ did Christ set us free: stand fast therefore,  
 and be not entangled again in a yoke of bondage.

Behold, I Paul say unto you, that, if ye receive 2  
 circumcision, Christ will profit you nothing. Yea, 3

\* For "because I tell you" read "by telling you"—*Am. Com.*

† Substitute a dash for the comma after "you"—*Am. Com.*

‡ Substitute marg. 7 ("For freedom") for the text.—*Am. Com.*



I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law. Ye are <sup>1</sup> severed from Christ, ye who would be justified <sup>1</sup> Gr. brought to  
by the law; ye are fallen away from grace. For we <sup>nought.</sup>  
through the Spirit by faith wait for the hope of  
righteousness. For in Christ Jesus neither circum-  
cision availeth any thing, nor uncircumcision; but  
faith <sup>2</sup> working through love. Ye were running well; <sup>2</sup> Or, wrought  
who did hinder you that ye should not obey the truth?  
This persuasion *came* not of him that calleth you.  
A little leaven leaveneth the whole lump. I have  
confidence to you-ward in the Lord, that ye will be  
none otherwise minded: but he that troubleth you  
shall bear his judgement, whosoever he be. But I,  
brethren, if I still preach circumcision, why am I  
still persecuted? then hath the stumblingblock of  
the cross been done away. I would that they which  
unsettle you would even <sup>3</sup> cut themselves off\*. <sup>3</sup> Or, mutilate them-  
selves  
For ye, brethren, were called for freedom; only  
use not your freedom for an occasion to the flesh,  
but through love be servants one to another. For  
the whole law is fulfilled in one word, *even* in this;  
Thou shalt love thy neighbour as thyself. But if ye  
bite and devour one another, take heed that ye be  
not consumed one of another.  
But I say, Walk by the Spirit, and ye shall not  
fulfil the lust of the flesh. For the flesh lusteth  
against the Spirit, and the Spirit against the flesh;  
for these are contrary the one to the other; that ye  
may not do the things that ye would. But if ye are  
led by the Spirit, ye are not under the law. Now  
the works of the flesh are manifest, which are *these*,  
fornication, uncleanness, lasciviousness, idolatry,  
sorcery, enmities, strife, jealousies, wraths, factions,  
divisions, <sup>4</sup> heresies†, envyings, drunkenness, revel- <sup>4</sup> Or, parties  
lings, and such like: of the which I <sup>5</sup> forewarn you, <sup>5</sup> Or, tell you plain-  
even as I did <sup>5</sup> forewarn you, that they which prac-  
tise such things shall not inherit the kingdom of  
God. But the fruit of the Spirit is love, joy, peace,  
longsuffering, kindness, goodness, faithfulness, meek-  
ness, <sup>6</sup> temperance: against such there is no law. <sup>6</sup> Or, self-control  
And they that are of Christ Jesus have crucified  
the flesh with the passions and the lusts thereof.  
If we live by the Spirit, by the Spirit let us also

\* For "cut themselves off" read "go beyond circumcision"—*Am. Com.*

† Substitute marg. <sup>4</sup> ("parties") for the text.—*Am. Com.*

walk. Let us not be vainglorious, provoking one another, envying one another. 26

Brethren, even if a man be overtaken in any trespass\*, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of <sup>1</sup>his neighbour. For each man shall bear his own <sup>2</sup>burden. 6 2 3 4 5

1 Gr. *the other*.

2 Or, *load*

But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as† we have opportunity, let us work that <sup>10</sup>which is good toward all men, and especially toward them that are of the household of the faith. 6 7 8 9

3 Or, *write*

See with how large letters I <sup>3</sup>have written‡ unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted <sup>4</sup>for the cross of Christ. For not even they who <sup>5</sup>receive circumcision do themselves keep <sup>6</sup>the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through <sup>7</sup>which the world hath been crucified unto me, and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new <sup>8</sup>creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God. 11 12 13 14 15 16

4 Or, *by reason of*

5 Some ancient authorities read *have been circumcised*.

6 Or, *a law*

7 Or, *whom*

8 Or, *creation*

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus. 17

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. 18

\* "in any trespass" add marg. Or, *by*—*Am. Com.*

† "as" add marg. Or, *since*—*Am. Com.*

‡ Let the marg. ("*write*") and the text exchange places.—*Am. Com.*

# THE EPISTLE OF PAUL THE APOSTLE

## TO THE

### EPHESIANS.

---

- 1** PAUL, an apostle of Christ Jesus through the will of God, to the saints which are <sup>1</sup>at Ephesus, and the  
**2** faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3** Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual  
**4** blessing in the heavenly *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before  
**5** <sup>2</sup>him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, <sup>3</sup>which he freely bestowed on  
**7** us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>4</sup>which he made to abound toward us in all wisdom and  
**9** prudence, having made known unto us the mystery of his will, according to his good pleasure which he  
**10** purposed in him unto a dispensation of the fulness of the <sup>5</sup>times, to sum up all things in Christ, the things <sup>6</sup>in the heavens, and the things upon the  
**11** earth; in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the  
**12** counsel of his will; to the end that we should be unto the praise of his glory, we who <sup>7</sup>had before  
**13** hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the  
**14** Holy Spirit of promise, which is an earnest of our
- <sup>1</sup> Some very ancient authorities omit *at Ephesus*.  
<sup>2</sup> Or, him: having in love foreordained us  
<sup>3</sup> Or, wherewith he endued us  
<sup>4</sup> Or, wherewith he abounded  
<sup>5</sup> Gr. seasons.  
<sup>6</sup> Gr. upon.  
<sup>7</sup> Or, have

inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

1 Or, *in*  
 2 Many ancient authorities insert *the love.*  
 For this cause I also, having heard of the faith in 15  
 the Lord Jesus which is <sup>1</sup>among you, and <sup>2</sup>which *ye*  
*shew*\* toward all the saints, cease not to give thanks 16  
 for you, making mention of *you* in my prayers; that 17  
 the God of our Lord Jesus Christ, the Father of  
 glory, may give unto you a spirit of wisdom and revel-  
 ation in the knowledge of him; having the eyes 13  
 of your heart enlightened, that ye may know what  
 is the hope of his calling, what the riches of the  
 glory of his inheritance in the saints, and what 19  
 the exceeding greatness of his power to us-ward  
 who believe, according to that working of the  
 strength of his might which he wrought in Christ, 20  
 when he raised him from the dead, and made him  
 to sit at his right hand in the heavenly *places*, far 21  
 above all rule, and authority, and power, and do-  
 minion, and every name that is named, not only in  
 this <sup>3</sup>world, but also in that which is to come: and 22  
 he put all things in subjection under his feet, and  
 gave him to be head over all things to the church,  
 which is his body, the fulness of him that filleth all 23  
 in all.

3 Or, *age*  
 And you *did he quicken*, when ye were dead 2  
 through your trespasses and sins, wherein afore- 2  
 time ye walked according to the <sup>4</sup>course of this  
 4 Gr. *age*. world, according to the prince of the power† of the  
 air, of the spirit that now worketh in the sons of  
 disobedience; among whom we also all once lived 3  
 in the lusts of our flesh, doing the desires of the flesh  
 5 Gr. *thoughts*. and of the <sup>5</sup>mind, and were by nature children of  
 wrath, even as the rest:—but God, being rich in 4  
 mercy, for his great love wherewith he loved us,  
 even when we were dead through our trespasses, 5  
 6 Some ancient authorities read *in Christ.*  
 quickened us together <sup>6</sup>with Christ (by grace have  
 ye been saved), and raised us up with him, and 6  
 made us to sit with him in the heavenly *places*, in  
 Christ Jesus: that in the ages to come he might 7  
 shew the exceeding riches of his grace in kindness  
 toward us in Christ Jesus: for by grace have ye 8  
 been saved through faith; and that not of your-  
 selves: *it is* the gift of God: not of works, that no 9  
 man should glory. For we are his workmanship, 10

\* For "and which *ye shew*" read "and the love which *ye shew*" and in marg.<sup>2</sup> for "insert" read "omit"—*Am. Com.*

† For "power" read "powers" (with marg. Gr. *power*.)—*Am. Com.*

created in Christ Jesus for good works, which God afore prepared that we should walk in them.

- 11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made  
 12 by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise,  
 13 having no hope and without God in the world. But now in Christ Jesus ye that once were far off are  
 14 made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of  
 16 the twain one new man, *so* making peace; and might reconcile them both in one body unto God through  
 17 the cross, having slain the enmity thereby: and he came and <sup>1</sup>preached peace to you that were far off, <sup>1</sup>*Gr. preached good tidings of peace.*  
 18 and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of  
 20 the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom <sup>2</sup>each <sup>2</sup>*Gr. every building.*  
 21 several building, fitly framed together, groweth into  
 22 a holy <sup>3</sup>temple in the Lord; in whom ye also are <sup>3</sup>*Or, sanctuary*  
 23 builded together <sup>4</sup>for a habitation of God in the <sup>4</sup>*Gr. into.*  
 Spirit.

- 3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the <sup>5</sup>dispensation of that grace of God which  
 3 was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote  
 4 afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ;  
 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto  
 6 his holy apostles and prophets in the Spirit; *to wit*, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto  
 9 the Gentiles the unsearchable riches of Christ; and

<sup>5</sup> *Or, stewardship*



1 Some ancient au-  
thorities read  
bring to light  
what is. to <sup>1</sup>make all men see what is the <sup>2</sup>dispensation of the  
mystery which from all ages hath been hid in God  
2 Or, *stewardship* who created all things; to the intent that now unto 10  
3 Gr. *purpose of the*  
*ages.* the principalities and the powers in the heavenly  
*places* might be made known through the church  
4 Or, *the faith of*  
*him* the manifold wisdom of God, according to the <sup>3</sup>eter- 11  
5 Or, *I* nal purpose which he purposed in Christ Jesus our  
6 Or, *is* Lord: in whom we have boldness and access in con- 12  
fidence through <sup>4</sup>our faith in him. Wherefore I ask 13  
that ye <sup>5</sup>faint not\* at my tribulations for you, which  
<sup>6</sup>are your glory.

7 Gr. *fatherhood.* For this cause I bow my knees unto the Father, 14  
from whom every <sup>1</sup>family in heaven and on earth is 15  
named, that he would grant you, according to the 16  
riches of his glory, that ye may be strengthened with  
power through his Spirit in the inward man; that 17  
Christ may dwell in your hearts through faith; to  
the end that ye, being rooted and grounded in love,  
may be strong to apprehend with all the saints what 18  
is the breadth and length and height and depth, and 19  
to know the love of Christ which passeth knowl-  
edge, that ye may be filled unto all the fulness of God.

8 Gr. *all the genera-*  
*tions of the age of*  
*the ages.* Now unto him that is able to do exceeding abun- 20  
dantly above all that we ask or think, according to  
the power that worketh in us, unto him *be* the glory 21  
in the church and in Christ Jesus unto <sup>8</sup>all genera-  
tions for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you 4  
to walk worthily of the calling wherewith ye were  
called, with all lowliness and meekness, with long- 2  
suffering, forbearing one another in love; giving dili- 3  
gence to keep the unity of the Spirit in the bond of  
peace. *There is* one body, and one Spirit, even as 4  
also ye were called in one hope of your calling; one 5  
Lord, one faith, one baptism, one God and Father 6  
of all, who is over all, and through all, and in all.  
But unto each one of us was the grace given accord- 7  
ing to the measure of the gift of Christ. Wherefore 8  
he saith,

When he ascended on high, he led captivity  
captive,

And gave gifts unto men.

9 Some ancient au-  
thorities insert  
*first.* (Now this, He ascended, what is it but that he also 9  
descended <sup>9</sup>into the lower parts of the earth? He 10  
that descended is the same also that ascended far

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\* For "ye faint not" read "I may not faint" (with marg. Or, *ye*)  
—Am. Com.

- above all the heavens, that he might fill all things.)
- 11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the
- 12 body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the
- 13 stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men,
- 14 in craftiness, after the wiles of error; but <sup>1</sup>speaking truth in love, may grow up in all things into him,
- 15 which is the head, *even* Christ; from whom all the body fitly framed and knit together <sup>2</sup>through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.
- 16 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the
- 17 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the harden-
- 18 ing of their heart; who being past feeling gave themselves up to lasciviousness, <sup>3</sup>to work all un-
- 19 cleanness with <sup>4</sup>greediness. But ye did not so learn
- 20 Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye put away,
- 21 as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit;
- 22 and that ye be renewed in the spirit of your mind,
- 23 and put on the new man, <sup>5</sup>which after God hath been created in righteousness and holiness of truth.
- 24 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members
- 25 one of another. Be ye angry, and sin not: let not the sun go down upon your <sup>6</sup>wrath: neither give
- 26 place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to
- 27 give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace
- 28 to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you,

<sup>1</sup> Or, dealing truly<sup>2</sup> Gr. through every joint of the supply.<sup>3</sup> Or, to make a trade of<sup>4</sup> Or, covetousness<sup>5</sup> Or, which is after God, created &c.<sup>6</sup> Gr. provocation.<sup>7</sup> Gr. the building up of the need.

with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave <sup>1</sup>you. 32

<sup>1</sup> Many ancient authorities read *us*.

Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved <sup>2</sup>you, and gave himself up for <sup>2</sup>us, an offering and a sacrifice to God for an odour of a sweet smell. But 3

<sup>2</sup> Some ancient authorities read *you*.

fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. 4

For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with 5

empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 6

Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: 7

walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have 8

no fellowship with the unfruitful works of darkness, but rather even <sup>3</sup>reprove them; for the things 9

which are done by them in secret it is a shame even to speak of. But all things when they are 10

<sup>4</sup>reproved are made manifest by the light: for every thing that is made manifest is light. Wherefore 11

*he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee. 12

Look therefore carefully how ye walk, not as unwise, but as wise; <sup>5</sup>redeeming the time, because the 13

days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be 14

not drunken with wine, wherein is riot, but be filled with the Spirit; speaking <sup>6</sup>one to another in psalms 15

and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus 16

Christ to <sup>5</sup>God, even the Father; subjecting yourselves one to another in the fear of Christ. 17

Wives, *be in subjection* unto your own husbands, as unto the Lord. For the husband is the head of 18

the wife, as Christ also is the head of the church, *being* himself the saviour of the body. But as the 19

church is subject to Christ, <sup>9</sup>so *let* the wives also be to their husbands in every thing. Husbands, love 20

your wives, even as Christ also loved the church, 21

<sup>5</sup> Gr. *buying up the opportunity*.

<sup>6</sup> Or, *in spirit*

<sup>7</sup> Or, *to yourselves*

<sup>8</sup> Gr. *the God and Father*.

<sup>9</sup> Or, *so are the wives also*

26 and gave himself up for it; that he might sanctify it, having cleansed it by the <sup>1</sup>washing of water with <sup>1</sup> Gr. *laver*.  
 27 the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou <sup>2</sup>mayest live long on the <sup>2</sup> Or, *shalt*  
 4 <sup>3</sup>earth. And, ye fathers, provoke not your children <sup>3</sup> Or, *land* to wrath: but nurture them in the chastening and admonition of the Lord.

5 <sup>4</sup>Servants, be obedient unto them that according <sup>4</sup> Gr. *Bondservants* to the flesh are your <sup>5</sup>masters, with fear and trembling, in singleness of your heart, as unto Christ; <sup>5</sup> Gr. *lords*.  
 6 not in the way of eyeservice, as men-pleasers; but as <sup>4</sup>servants of Christ, doing the will of God from <sup>7</sup> the <sup>6</sup>heart; with good will doing service, as unto the <sup>6</sup> Gr. *soul*.  
 8 Lord, and not unto men; knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or <sup>9</sup> free. And, ye <sup>5</sup>masters, do the same things unto them, and forbear threatening: knowing that both\* their Master and yours is in heaven, and there is no respect of persons with him.

10 <sup>7</sup> Finally, <sup>8</sup>be strong in the Lord, and in the strength <sup>7</sup> Or, *From henceforth*  
 11 of his might. Put on the whole armour of God, <sup>8</sup> Gr. *be made powerful*.  
 12 that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil

\* For "both" read "he who is both"—*Am. Com.*

day, and, having done all, to stand. Stand there-14  
 fore, having girded your loins with truth, and hav-  
 ing put on the breastplate of righteousness, and 15  
 having shod your feet with the preparation of the  
 gospel of peace; withal taking up the shield of faith, 16  
 wherewith ye shall be able to quench all the fiery  
 darts of the evil *one*. And take the helmet of sal-17  
 vation, and the sword of the Spirit, which is the  
 word of God: with all prayer and supplication 18  
 praying at all seasons in the Spirit, and watching  
 thereunto in all perseverance and supplication for  
 all the saints, and on my behalf, that utterance may 19  
 be given unto me <sup>1</sup>in opening my mouth, to make  
 known with boldness the mystery of the gospel, for 20  
 which I am an ambassador in <sup>2</sup>chains; that in it I  
 may speak boldly, as I ought to speak.

<sup>1</sup> Or, in opening my  
 mouth with bold-  
 ness, to make  
 known

<sup>2</sup> Gr. a chain.

But that ye also may know my affairs, how I do, 21  
 Tychicus, the beloved brother and faithful minister  
 in the Lord; shall make known to you all things:  
 whom I have sent unto you for this very purpose, 22  
 that ye may know our state, and that he may com-  
 fort your hearts.

Peace be to the brethren, and love with faith, 23  
 from God the Father and the Lord Jesus Christ.  
 Grace be with all them that love our Lord Jesus 24  
 Christ in uncorruptness.



# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## PHILIPPIANS.

---

**1** PAUL and Timothy, <sup>1</sup>servants of Christ Jesus, to <sup>1</sup> Gr. *bondservants*.  
all the saints in Christ Jesus which are at Philippi,  
**2** with the <sup>2</sup>bishops and deacons: Grace to you and <sup>2</sup> Or, *overseers*  
peace from God our Father and the Lord Jesus  
Christ.

**3** I thank my God upon all my remembrance of you,  
**4** always in every supplication of mine on behalf of  
**5** you all making my supplication with joy, for your  
fellowship in furtherance of the gospel from the first  
**6** day until now; being confident of this very thing,  
that he which began a good work in you will perfect  
**7** it until the day of Jesus Christ: even as it is right  
for me to be thus minded on behalf of you all, be-  
cause <sup>3</sup>I have you in my heart, inasmuch as, both in  
my bonds and in the defence and confirmation of  
the gospel, ye all are partakers with me of grace.  
**8** For God is my witness, how I long after you all in  
**9** the tender mercies of Christ Jesus. And this I pray,  
that your love may abound yet more and more in  
**10** knowledge and all discernment; so that ye may <sup>4</sup>ap-  
prove the things that are excellent; that ye may be  
sincere and void of offence unto the day of Christ;  
**11** being filled with the <sup>5</sup>fruits of righteousness, which <sup>5</sup> Gr. *fruit*.  
are through Jesus Christ, unto the glory and praise  
of God.

**12** Now I would have you know, brethren, that the  
things *which happened* unto me have fallen out rather  
**13** unto the progress of the gospel; so that my bonds  
became manifest in Christ <sup>6</sup>throughout the whole  
**14** prætorian guard, and to all the rest; and that most  
of the brethren in the Lord, <sup>7</sup>being confident through  
my bonds, are more abundantly bold to speak the

<sup>3</sup> Or, ye have me in  
your heart

<sup>4</sup> Or, prove the  
things that differ

<sup>6</sup> Gr. in the whole  
Prætorium.

<sup>7</sup> Gr. trusting in my  
bonds.

word of God without fear. Some indeed preach 15  
 Christ even of envy and strife; and some also of good  
 will: the one\* *do it* of love, knowing that I am set for 16  
 the defence of the gospel: but the other† proclaim 17  
 Christ of faction, not sincerely, thinking to raise up  
 affliction for me in my bonds. What then? only 18  
 that in every way, whether in pretence or in truth,  
 Christ is proclaimed; and therein I rejoyce, yea, and  
 will rejoyce. For I know that this shall turn to my 19  
 salvation, through your supplication and the supply  
 of the Spirit of Jesus Christ, according to my ear- 20  
 nest expectation and hope, that in nothing shall I  
 be put to shame, but *that* with all boldness, as al-  
 ways, so now also Christ shall be magnified in my  
 body, whether by life, or by death. For to me to 21  
 live is Christ, and to die is gain. <sup>1</sup>But if to live in 22  
 the flesh,—*if* this is the fruit of my work‡, then  
 what I shall choose <sup>2</sup>I wot not. But I am in a 23  
 strait betwixt the two, having the desire to depart  
 and be with Christ; for it is very far better: yet to 24  
 abide in the flesh is more needful for your sake.  
 And having this confidence, I know that I shall 25  
 abide, yea, and abide with you all, for your progress  
 and joy <sup>4</sup>in the faith; that your glorying may abound 26  
 in Christ Jesus in me through my presence with you  
 again. Only <sup>5</sup>let your manner of life be worthy of 27  
 the gospel of Christ: that, whether I come and see  
 you or be absent, I may hear of your state, that ye  
 stand fast in one spirit, with one soul striving <sup>6</sup>for 28  
 the faith of the gospel; and in nothing affrighted  
 by the adversaries: which is for them an evident  
 token of perdition, but of your salvation, and that  
 from God; because to you it hath been granted in 29  
 the behalf of Christ, not only to believe on him, but  
 also to suffer in his behalf: having the same con- 30  
 flict which ye saw in me, and now hear to be in me.

If there is therefore any comfort|| in Christ, if 2  
 any consolation of love, if any fellowship of the  
 Spirit, if any tender mercies and compassions, ful- 2  
 fil ye my joy, that ye be of the same mind, having  
 the same love, being of one accord, <sup>7</sup>of one mind;

1 Or, *But if to live in the flesh be my lot, this is the fruit of my work: and what I shall choose I wot not.*

2 Or, *what shall I choose?*

3 Or, *I do not make known*

4 Or, *of faith*

5 Gr. *behave as citizens worthily.*

6 Gr. *with.*

7 Some ancient authorities read *of the same mind.*

\* To "the one" etc. add marg. Or, *they that are moved by love do it*—*Am. Com.*

† To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*—*Am. Com.*

‡ Read in the text "*if this shall bring fruit from my work*" with marg. Gr. *this is for me fruit of work.*—*Am. Com.*

§ Omit marg. <sup>3</sup> ("*I do not make known*")—*Am. Com.*

|| For "comfort" read "exhortation"—*Am. Com.*

- 3 *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other  
 4 better than himself; not looking each of you to his own things, but each of you also to the things of  
 5 others. Have this mind in you, which was also in  
 6 Christ Jesus: who, <sup>1</sup>being\* in the form of God, <sup>1</sup> Gr. being originally.  
     counted it not <sup>2</sup>a prize to be on an equality with <sup>2</sup> Gr. a thing to be grasped.  
 7 God†, but emptied himself, taking the form of a <sup>3</sup> Gr. bondservant.  
 8 <sup>3</sup>servant, <sup>4</sup>being made in the likeness of men; and <sup>4</sup> Gr. becoming i.e.  
     being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the  
 9 death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is  
 10 above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on  
 11 earth and <sup>5</sup>*things* under the earth, and that every <sup>5</sup> Or, things of the world below  
     tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- 12 So then, my beloved, even as ye have always obeyed, not <sup>6</sup>as in my presence only, but now much <sup>6</sup> Some ancient authorities omit as.  
     more in my absence, work out your own salvation  
 13 with fear and trembling; for it is God which worketh in you both to will and to work, for his good  
 14 pleasure. Do all things without murmurings and  
 15 disputings‡; that ye may be§ blameless and harmless, children of God without blemish in the midst  
     of a crooked and perverse generation, among whom  
 16 ye are seen as <sup>7</sup>lights in the world, holding forth the <sup>7</sup> Gr. luminaries.  
     word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither  
 17 labour in vain. Yea, and if I am <sup>8</sup>offered upon the <sup>8</sup> Gr. poured out as a drink-offering.  
     sacrifice and service of your faith, I joy, and rejoice  
 18 with you all: and in the same manner do ye also joy, and rejoice with me.
- 19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good com-  
 20 fort, when I know your state. For I have no man likeminded, who will care <sup>9</sup>truly for your state. <sup>9</sup> Gr. genuinely.  
 21 For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a  
     child *serveth* a father, *so* he served with me in fur-  
 23 therance of the gospel. Him therefore I hope to

\* For "being" read "existing" and omit marg. <sup>1</sup>—*Am. Com.*

† Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. <sup>2</sup>—*Am. Com.*

‡ For "disputings" read "questionings"—*Am. Com.*

§ For "may be" read "may become"—*Am. Com.*

send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also 24 shall come shortly. But I counted it necessary to 25 send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your <sup>1</sup>messenger and minister to my need; since he longed <sup>2</sup>after you all, 26 and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: 27 but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more dili- 28 gently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him 29 therefore in the Lord with all joy; and hold such in honour: because for the work of <sup>3</sup>Christ he came 30 nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

<sup>1</sup> Gr. *apostle*.

<sup>2</sup> Many ancient authorities read to see you all.

<sup>3</sup> Many ancient authorities read the Lord.

<sup>4</sup> Or, *farewell*

Finally, my brethren, <sup>4</sup>rejoice in the Lord. To 3 write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, 2 beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might 4 have confidence even in the flesh: if any other man <sup>5</sup>thinketh to have confidence in the flesh, I yet more: circumsised the eighth day, of the stock of Israel, 5 of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit 7 what things were <sup>6</sup>gain to me, these have I counted loss for Christ. Yea verily, and I count all things 8 to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but <sup>7</sup>dung, that I may gain Christ, and be found in him, <sup>8</sup>not having 9 a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God† <sup>9</sup>by faith: that 10 I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may at- 11 tain unto the resurrection from the dead. Not that 12 I have already obtained, or am already made per-

<sup>5</sup> Or, *seemeth*

<sup>6</sup> Gr. *gains*.

<sup>7</sup> Or, *refuse\**

<sup>8</sup> Or, *not having as my righteousness that which is of the law*

<sup>9</sup> Gr. *upon*

\* Substitute marg. <sup>7</sup> ("refuse") for the text.—*Am. Com.*

† For "of God" read "from God"—*Am. Com.*

- fect: but I press on, if so be that I may <sup>1</sup>apprehend\* that for which also I was apprehended by Christ
- 13 Jesus. Brethren, I count not myself <sup>2</sup>yet to have apprehended†: but one thing *I do*, forgetting the things which are behind, and stretching forward to
- 14 the things which are before, I press on toward the goal unto the prize of the <sup>3</sup>high calling of God in
- 15 Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto
- 16 you: only, whereunto we have already attained, by that same *rule* let us walk.
- 17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an en-
- 18 sample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the
- 19 enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in
- 20 their shame, who mind earthly things. For our <sup>4</sup>citi- <sup>Or, weak common-</sup>zenship is in heaven; from whence also we wait for
- 21 a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.
- 4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
- 2 I exhort Euodia, and I exhort Syntyche, to be of
- 3 the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.
- 4 <sup>5</sup>Rejoice in the Lord alway: again I will say, <sup>5</sup>Re- <sup>Or, Farewell</sup>joice‡. Let your <sup>6</sup>forbearance be known unto all men. <sup>Or, gentleness</sup>
- 6 The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
- 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.
- 8 Finally, brethren, whatsoever things are true, what-

\* For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.<sup>1</sup> for "apprehend . . . apprehended" read "lay hold . . . laid hold on"—*Am. Com.*

† For "apprehended" read "laid hold"—*Am. Com.*

‡ Omit marg. <sup>5</sup> ("Farewell")—*Am. Com.*



1 *Gr. reverend.*

2 *Or, gracious*

3 *Gr. take account of.*

4 *Gr. rejoiced.*

5 *Or, seeing that*

6 *Gr. unto the ages of the ages.*

soever things are <sup>1</sup>honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are <sup>2</sup>of good report; if there be any virtue, and if there be any praise, <sup>3</sup>think on these things. The things which ye both learned <sup>9</sup>and received and heard and saw in me, these things do: and the God of peace shall be with you.

But I <sup>4</sup>rejoice in the Lord greatly, that now at <sup>10</sup>length ye have revived your thought for me; <sup>5</sup>wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I <sup>11</sup>have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also <sup>12</sup>how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can <sup>13</sup>do all things in him that strengtheneth me. How-<sup>14</sup>beit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philip-<sup>15</sup>prians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and <sup>16</sup>again unto my need. Not that I seek for the gift; <sup>17</sup>but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am <sup>18</sup>filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my <sup>19</sup>God shall fulfil\* every need of yours according to his riches in glory in Christ Jesus. Now unto our <sup>20</sup>God and Father *be* the glory <sup>6</sup>for ever and ever. Amen.

Salute every saint in Christ Jesus. The brethren <sup>21</sup>which are with me salute you. All the saints salute <sup>22</sup>you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your <sup>23</sup>spirit.

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\* For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]—*Am. Com.*

# THE EPISTLE OF PAUL THE APOSTLE

## TO THE

### COLOSSIANS.

---

- 1 PAUL, an apostle of Christ Jesus through the will <sup>1 Gr. the brother.</sup>  
2 of God, and Timothy <sup>2 Or, to those that</sup> our brother, <sup>are at Colossæ,</sup> to the saints  
and faithful brethren in Christ *which are at Colos-*  
sæ: Grace to you and peace from God our Father. <sup>holy and faith-</sup>  
3 We give thanks to God the Father of our Lord <sup>ful brethren in</sup>  
4 Jesus Christ, praying always for you, having heard <sup>Christ</sup>  
of your faith in Christ Jesus, and of the love which  
5 ye have toward all the saints, because of the hope  
which is laid up for you in the heavens, whereof ye  
6 heard before in the word of the truth of the gospel,  
7 which is come unto you; even as it is also in all  
the world bearing fruit and increasing, as *it doth* in  
you also, since the day ye heard and knew the grace  
8 of God in truth; even as ye learned of Epaphras  
our beloved fellow-servant, who is a faithful minis-  
9 ter of Christ on <sup>3 Many ancient au-</sup> our behalf, who also declared unto <sup>thorities read your.</sup>  
us your love in the Spirit.  
10 For this cause we also, since the day we heard *it*,  
do not cease to pray and make request for you, that  
ye may be filled with the knowledge of his will in  
11 all spiritual wisdom and understanding, to walk <sup>4 Or, unto all pleas-</sup>  
worthily of the Lord <sup>ing, in every good</sup> unto all pleasing, bearing <sup>work, bearing</sup>  
fruit in every good work, and increasing <sup>fruit and in-</sup> in the <sup>creasing, &c.</sup>  
12 knowledge of God; <sup>5 Or, by</sup> strengthened <sup>6 Gr. made power-</sup> with all power, <sup>ful.</sup>  
according to the might of his glory, unto all pa-  
13 tience and longsuffering with joy; giving thanks <sup>7 Or, in</sup>  
unto the Father, who made <sup>8 Some ancient au-</sup> us meet to be par- <sup>thorities read you.</sup>  
14 takers of the inheritance of the saints in light; who  
delivered us out of the power of darkness, and trans-  
15 lated us into the kingdom of the Son of his love; in  
whom we have our redemption, the forgiveness of  
our sins: who is the image of the invisible God, the

firstborn of all creation; for in him were all things 16  
 created, in the heavens and upon the earth, things  
 visible and things invisible, whether thrones or do-  
 minions or principalities or powers; all things have  
 been created through him, and unto him; and he is 17  
 before all things, and in him all things <sup>1</sup>consist.  
 And he is the head of the body, the church: who 18  
 is the beginning, the firstborn from the dead; <sup>2</sup>that  
 in all things he might have the preeminence. <sup>3</sup>For 19  
 it was the good pleasure *of the Father* that in him  
 should all the fulness dwell; and through him to 20  
 reconcile all things <sup>4</sup>unto <sup>5</sup>himself, having made  
 peace through the blood of his cross; through him,  
*I say*, whether things upon the earth, or things in  
 the heavens. And you, being in time past alienated 21  
 and enemies in your mind in your evil works, yet  
 now <sup>6</sup>hath he reconciled in the body of his flesh 22  
 through death, to present you holy and without  
 blemish and unreprieveable before him: if so be that 23  
 ye continue in the faith, grounded and stedfast, and  
 not moved away from the hope of the gospel which  
 ye heard, which was preached in all creation under  
 heaven; whereof I Paul was made a minister.

Now I rejoice in my sufferings for your sake, and 24  
 fill up on my part that which is lacking of the afflic-  
 tions of Christ in my flesh for his body's sake, which  
 is the church; whereof I was made a minister, ac- 25  
 cording to the <sup>7</sup>dispensation of God which was  
 given me to you-ward, to fulfil the word of God,  
*even* the mystery which hath been hid <sup>8</sup>from all\* 26  
 ages and generations: but now hath it been mani-  
 fested to his saints, to whom God was pleased to 27  
 make known what is the riches of the glory of this  
 mystery among the Gentiles, which is Christ in you,  
 the hope of glory: whom we proclaim, admonishing 28  
 every man and teaching every man in all wisdom,  
 that we may present every man perfect in Christ;  
 whereunto I labour also, striving according to his 29  
 working, which worketh in me <sup>9</sup>mightily.

For I would have you know how greatly I strive 2  
 for you, and for them at Laodicea, and for as many  
 as have not seen my face in the flesh; that their 2  
 hearts may be comforted, they being knit together  
 in love, and unto all riches of the <sup>10</sup>full assurance of  
 understanding, that they may know the mystery of  
 God, <sup>11</sup>*even* Christ, in whom are all the treasures of 3

<sup>1</sup> That is, hold to-  
 gether.

<sup>2</sup> Or, that among all  
 he might have

<sup>3</sup> Or, For the whole  
 fulness of God  
 was pleased to  
 dwell in him

<sup>4</sup> Or, into him

<sup>5</sup> Or, him

<sup>6</sup> Some ancient au-  
 thorities read ye  
 have been recon-  
 ciled.

<sup>7</sup> Or, stewardship

<sup>8</sup> Gr. from the ages  
 and from the gen-  
 erations.

<sup>9</sup> Or, in power

<sup>10</sup> Or, fulness

<sup>11</sup> The ancient au-  
 thorities vary  
 much in the text  
 of this passage.

4 wisdom and knowledge hidden. This I say, that  
no one may delude you with persuasiveness of  
5 speech. For though I am absent in the flesh, yet am  
I with you in the spirit, joying and beholding your  
order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord,  
7 so walk in him, rooted and builded up in him, and  
stablished <sup>1</sup>in your faith, even as ye were taught,  
abounding <sup>2</sup>in thanksgiving.

<sup>1</sup> Or, *by*

<sup>2</sup> Some ancient authorities insert *in it*.

<sup>3</sup> Or, *See whether*

<sup>4</sup> Or, *elements*

8 <sup>3</sup>Take heed lest there shall be any one that maketh  
spoil of you through his philosophy and vain de-  
ceit, after the tradition of men, after the <sup>4</sup>rudiments

9 of the world, and not after Christ: for in him dwell-  
10 eth all the fulness of the Godhead bodily, and in  
him ye are made full, who is the head of all prin-

11 cipality and power: in whom ye were also circum-  
cised with a circumcision not made with hands, in  
the putting off of the body of the flesh, in the cir-

12 cumcision of Christ; having been buried with him  
in baptism, wherein ye were also raised with him  
through faith in the working of God, who raised

13 him from the dead. And you, being dead through  
your trespasses and the uncircumcision of your  
flesh, you, *I say*, did he quicken together with him,

14 having forgiven us all our trespasses; having blot-  
ted out <sup>5</sup>the bond written in ordinances that was  
against us, which was contrary to us: and he hath

<sup>5</sup> Or, *the bond that was against us by its ordinances*

taken it out of the way, nailing it to the cross:  
15 <sup>6</sup>having put off from himself\* the principalities and  
the powers, he made a show of them openly, tri-  
umphing over them in it.

<sup>6</sup> Or, *having put off from himself his body, he made a show of the principalities, &c.*

16 Let no man therefore judge you in meat, or in  
drink, or in respect of a feast day or a new moon  
17 or a sabbath day: which are a shadow of the things

18 to come; but the body is Christ's. Let no man rob  
you of your prize <sup>7</sup>by a voluntary humility and wor-  
shipping of the angels, <sup>8</sup>dwelling in the things which  
he hath <sup>9</sup>seen, vainly puffed up by his fleshly mind,

<sup>7</sup> Or, *of his own mere will, by humility, &c.*

<sup>8</sup> Or, *taking his stand upon*

19 and not holding fast the Head, from whom all the  
body, being supplied and knit together through the  
joints and bands, increaseth with the increase of God.

<sup>9</sup> Many authorities, some ancient, insert *not*.

20 If ye died with Christ from the <sup>4</sup>rudiments of the  
world, why, as though living in the world, do ye  
21 subject yourselves to ordinances, Handle not, nor

22 taste, nor touch (all which things are to perish with

\* For "having put off from himself" read "having despoiled" and substitute the text for marg. <sup>6</sup> — *Am. Com.*

the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in <sup>23</sup> will-worship, and humility, and severity to the body; *but are* not of any <sup>1</sup>value against the indulgence of the flesh.

<sup>1</sup> Or, *honour*

If then ye were raised together with Christ, seek <sup>3</sup> the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. <sup>2</sup>

<sup>2</sup> Many ancient authorities read *your*.

For ye died, and your life is hid with Christ in God. <sup>3</sup> When Christ, *who is* <sup>2</sup>our life, shall be manifested, <sup>4</sup> then shall ye also with him be manifested in glory.

<sup>3</sup> Gr. *Make dead*.

<sup>3</sup>Mortify\* therefore your members which are <sup>5</sup> upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God <sup>6</sup> <sup>4</sup>upon the sons of disobedience; <sup>5</sup>in the which ye <sup>7</sup> also walked aforetime, when ye lived in these things.

<sup>4</sup> Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6.

<sup>5</sup> Or, *amongst whom*

But now put ye also away all these; anger, wrath, <sup>8</sup> malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off <sup>9</sup> the old man with his doings, and have put on the <sup>10</sup> new man, which is being renewed unto knowledge after the image of him that created him: where <sup>11</sup> there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man: but Christ is all, and in all.

Put on therefore, as God's elect, holy and beloved, <sup>12</sup> a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiv- <sup>13</sup> ing each other, if any man have a complaint against

<sup>6</sup> Many ancient authorities read *Christ*.

any; even as <sup>6</sup>the Lord forgave you, so also do ye: and above all these things *put on* love, which is the <sup>14</sup> bond of perfectness. And let the peace of Christ <sup>15</sup>

<sup>7</sup> Gr. *arbitrate*.

<sup>8</sup> Some ancient authorities read *the Lord*: others, *God*.

<sup>9</sup> Or, *yourselves*

<sup>7</sup>rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word <sup>16</sup> of <sup>8</sup>Christ dwell in you richly† in all wisdom; teaching and admonishing <sup>9</sup>one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in <sup>17</sup> word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fit- <sup>18</sup> ting in the Lord. Husbands, love your wives, and be <sup>19</sup>

\* For "Mortify" read "Put to death" and omit marg. <sup>3</sup> —*Am. Com.*

† For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg. —*Am. Com.*



- 20 not bitter against them. Children, obey your parents  
 21 in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not  
 22 discouraged. <sup>1</sup>Servants, obey in all things them that <sup>1</sup> Gr. *Bondservants.*  
 are your <sup>2</sup>masters according to the flesh; not with <sup>2</sup> Gr. *lords.*  
 eyeservice, as men-pleasers, but in singleness of heart,  
 23 fearing the Lord: whatsoever ye do, work <sup>3</sup>heartily, <sup>3</sup> Gr. *from the soul.*  
 24 as unto the Lord, and not unto men; knowing that  
 from the Lord ye shall receive the recompense of the  
 25 inheritance: ye serve the Lord Christ. For he that  
 doeth wrong shall <sup>4</sup>receive again for the wrong that <sup>4</sup> Gr. *receive again*  
 he hath done: and there is no respect of persons. <sup>4</sup> Gr. *the wrong.*  
 4 <sup>2</sup>Masters, render unto your <sup>1</sup>servants that which is  
 just and <sup>5</sup>equal; knowing that ye also have a Master <sup>5</sup> Gr. *equality.*  
 in heaven.  
 2 Continue stedfastly in prayer, watching therein  
 3 with thanksgiving; withal praying for us also, that  
 God may open unto us a door for the word, to speak  
 the mystery of Christ, for which I am also in bonds;  
 4 that I may make it manifest, as I ought to speak.  
 5 Walk in wisdom toward them that are without, <sup>6</sup>re- <sup>6</sup> Gr. *buying up the*  
 6 deeming the time. Let your speech be always with <sup>6</sup> Gr. *opportunity.*  
 grace, seasoned with salt, that ye may know how ye  
 ought to answer each one.  
 7 All my affairs shall Tychicus make known unto  
 you, the beloved brother and faithful minister and  
 8 fellow-servant in the Lord: whom I have sent unto  
 you for this very purpose, that ye may know our  
 9 estate, and that he may comfort your hearts; together  
 with Onesimus, the faithful and beloved brother,  
 who is one of you. They shall make known unto  
 you all things that *are done* here.  
 10 Aristarchus my fellow-prisoner saluteth you, and  
 Mark, the cousin of Barnabas (touching whom ye  
 received commandments; if he come unto you, re-  
 11 ceive him), and Jesus, which is called Justus, who  
 are of the circumcision: these only *are my* fellow-  
 workers unto the kingdom of God, men that have  
 12 been a comfort unto me. Epaphras, who is one of  
 you, a <sup>7</sup>servant of Christ Jesus, saluteth you, always <sup>7</sup> Gr. *bondservant.*  
 striving for you in his prayers, that ye may stand  
 13 perfect and fully assured in all the will of God. For  
 I bear him witness, that he hath much labour for you,  
 and for them in Laodicea, and for them in Hierapo-  
 14 lis. Luke, the beloved physician, and Demas salute  
 15 you. Salute the brethren that are in Laodicea, and  
<sup>8</sup>Nymphas, and the church that is in <sup>9</sup>their house. <sup>8</sup> The Greek may  
 represent *Nym-*  
<sup>9</sup>pha.  
 16 And when <sup>10</sup>this epistle hath been read among you, <sup>9</sup> Some ancient au-  
<sup>10</sup> Gr. *tho.*

cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 17

The salutation of me Paul with mine own hand. 18  
Remember my bonds. Grace be with you.

THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

---

**1** PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

**2** We give thanks to God always for you all, making mention *of you* in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, <sup>1</sup>how that our gospel came not unto you in word only, but also in power, and in the <sup>2</sup>Holy Ghost, and *in* much <sup>3</sup>assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the <sup>7</sup>Holy Ghost; so that ye became an ensample to all **8** that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we **9** need not to speak any thing. For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God **10** from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

<sup>1</sup> Or, because our gospel, &c.

<sup>2</sup> Or, Holy Spirit

<sup>3</sup> Or, fulness

**2** For yourselves, brethren, know our entering in **2** unto you, that it hath not been found vain: but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in

much conflict. For our exhortation *is* not of error, 3  
 nor of uncleanness, nor in guile: but even as we 4  
 have been approved of God to be intrusted with the  
 gospel, so we speak; not as pleasing men, but God 5  
 which proveth our hearts. For neither at any time  
 were we found using words of flattery, as ye know, 6  
 nor a cloke of covetousness, God is witness; nor  
 seeking glory of men, neither from you, nor from 7  
 others, when we might have <sup>1</sup>been burdensome\*,  
 as apostles of Christ. But we were <sup>2</sup>gentle in the 8  
 midst of you, as when a nurse cherisheth her own  
 children: even so, being affectionately desirous of 9  
 you, we were well pleased to impart unto you, not  
 the gospel of God only, but also our own souls, be- 10  
 cause ye were become very dear to us. For ye re-  
 member, brethren, our labour and travail: working 11  
 night and day, that we might not burden any of you,  
 we preached unto you the gospel of God. Ye are 12  
 witnesses, and God *also*, how holily and righteously  
 and unblameably we behaved ourselves toward you  
 that believe: as ye know how we *dealt with* each 13  
 one of you, as a father with his own children, ex-  
 horting you, and encouraging *you*, and testifying,  
 to the end that ye should walk worthily of God, 14  
 who <sup>3</sup>calleth you into his own kingdom and glory.

And for this cause we also thank God without 15  
 ceasing, that, when ye received from us <sup>4</sup>the word  
 of the message, *even the word* of God, ye accepted *it*  
 not *as* the word of men, but, as it is in truth, the  
 word of God, which also worketh in you that be-  
 lieve. For ye, brethren, became imitators of the 16  
 churches of God which are in Judæa in Christ  
 Jesus: for ye also suffered the same things of your  
 own countrymen, even as they did of the Jews;  
 who both killed the Lord Jesus and the prophets, 17  
 and drave out us, and please not God, and are con-  
 trary to all men; forbidding us to speak to the Gen-  
 tiles that they may be saved; to fill up their sins  
 alway: but the wrath is come upon them to the  
 uttermost.

But we, brethren, being bereaved of you for <sup>5</sup>a 18  
 short season, in presence, not in heart, endeavoured  
 the more exceedingly to see your face with great  
 desire: because we would fain have come unto 19  
 you, I Paul once and again; and Satan hindered us.

<sup>1</sup> Or, *claimed hon-  
our*

<sup>2</sup> Most of the an-  
cient authorities  
read *babes*.

<sup>3</sup> Some ancient au-  
thorities read *call-  
ed*.

<sup>4</sup> Gr. *the word of  
hearing*.

<sup>5</sup> Gr. *a season of an  
hour*.

\* Let marg. <sup>1</sup> run *claimed authority*, and then let the marg. and the text exchange places.—*Am. Com.*

19 For what is our hope, or joy, or crown of glorying?  
 Are not even ye, before our Lord Jesus at his <sup>1</sup>coming? 1 Gr. presence.

20 ing? For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we  
 thought it good to be left behind at Athens alone; 2 Some ancient authorities read fellow-worker with God.

2 and sent Timothy, our brother and <sup>2</sup>God's minister  
 in the gospel of Christ, to establish you, and to  
 3 comfort *you* concerning your faith: that no man  
 be moved by these afflictions; for yourselves know  
 4 that hereunto we are appointed. For verily, when  
 we were with you, we told you <sup>3</sup>beforehand that 3 Or, plainly

5 and ye know. For this cause I also, when I could

no longer forbear, sent that I might know your  
 faith, lest by any means the tempter had tempted

6 you, and our labour should be in vain. But when

Timothy came even now unto us from you, and  
 brought us glad tidings of your faith and love,  
 and that ye have good remembrance of us always,

7 longing to see us, even as we also *to see* you; for

this cause, brethren, we were comforted over you  
 in all our distress and affliction through your faith:

8 for now we live, if ye stand fast in the Lord. For

9 what thanksgiving can we render again unto God  
 for you, for all the joy wherewith we joy for your

10 sakes before our God; night and day praying ex-  
 ceedingly that we may see your face, and may per-  
 form that which is lacking in your faith?

11 Now may our God and Father himself, and our

12 Lord Jesus, direct our way unto you: and the Lord

make you to increase and abound in love one to-  
 ward another, and toward all men, even as we also

13 *do* toward you; to the end he may stablish your

hearts unblameable in holiness before our God and  
 Father, at the <sup>1</sup>coming of our Lord Jesus with all  
 his saints.<sup>4</sup>

4 Many ancient authorities add Amen.

4 Finally then, brethren, we beseech and exhort you  
 in the Lord Jesus, that, as ye received of us how  
 ye ought to walk and to please God, even as ye

2 do walk,—that ye abound more and more. For ye

know what <sup>5</sup>charge we gave you through the Lord 5 Gr. charges.

3 Jesus. For this is the will of God, *even* your sanc-

4 tification, that ye abstain from fornication; that

each one of you know how to possess himself of

5 his own vessel in sanctification and honour, not

in the passion of lust, even as the Gentiles which

6 know not God; that no man <sup>6</sup>transgress, and wrong 6 Or, overreach

his brother in the matter: because the Lord is an



<sup>1</sup> Or, *told* *you* plainly avenger in all these things, as also we <sup>1</sup>forewarned you and testified. For God called us not for un- <sup>7</sup>  
cleanness, but in sanctification. Therefore he that <sup>8</sup>  
rejecteth, rejecteth not man, but God, who giveth  
his Holy Spirit unto you.

But concerning love of the brethren ye have no <sup>9</sup>  
need that one write unto you: for ye yourselves are  
taught of God to love one another; for indeed ye do <sup>10</sup>  
it toward all the brethren which are in all Macedonia.  
But we exhort you, brethren, that ye abound more  
<sup>2</sup> Gr. *be ambitious*, and more; and that ye <sup>2</sup>study to be quiet, and to <sup>11</sup>  
do your own business, and to work with your hands,  
even as we charged you; that ye may walk honest- <sup>12</sup>  
ly\* toward them that are without, and may have  
need of nothing.

But we would not have you ignorant, brethren, <sup>13</sup>  
concerning them that fall asleep; that ye sorrow  
not, even as the rest, which have no hope. For if <sup>14</sup>  
we believe that Jesus died and rose again, even so  
<sup>3</sup> Gr. *through*. Or, *will God through* *Jesus* them also that are fallen asleep <sup>3</sup>in Jesus will God  
bring with him. For this we say unto you by the <sup>15</sup>  
word of the Lord, that we that are alive, that are  
<sup>4</sup> Gr. *presence*, left unto the <sup>4</sup>coming of the Lord, shall in no wise  
precede them that are fallen asleep. For the Lord <sup>16</sup>  
himself shall descend from heaven, with a shout,  
with the voice of the archangel, and with the trump  
of God: and the dead in Christ shall rise first: then <sup>17</sup>  
we that are alive, that are left, shall together with  
them be caught up in the clouds, to meet the Lord  
in the air: and so shall we ever be with the Lord.  
<sup>5</sup> Or, *exhort* Wherefore <sup>5</sup>comfort one another with these words. <sup>18</sup>

But concerning the times and the seasons, brethren, <sup>5</sup>  
ye have no need that aught be written unto you.  
For yourselves know perfectly that the day of the <sup>2</sup>  
Lord so cometh as a thief in the night. When they <sup>3</sup>  
are saying, Peace and safety, then sudden destruc-  
tion cometh upon them, as travail upon a woman  
with child; and they shall in no wise escape. But <sup>4</sup>  
ye, brethren, are not in darkness, that that day should  
<sup>6</sup> Some ancient au- *thorities read as* *thieves*. overtake you <sup>6</sup>as a thief: for ye are all sons of light, <sup>5</sup>  
and sons of the day: we are not of the night, nor of  
darkness; so then let us not sleep, as do the rest, but <sup>6</sup>  
let us watch and be sober. For they that sleep sleep <sup>7</sup>  
in the night; and they that be drunken are drunken  
in the night. But let us, since we are of the day, <sup>8</sup>  
be sober, putting on the breastplate of faith and

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\* For "honestly" read "becomingly"—*Am. Com.*

- 9 love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we <sup>1</sup>wake or sleep, <sup>1</sup> Or, watch
- 10 we should live together with him. Wherefore <sup>2</sup>exhort one another, and build each other up, even as also ye do. <sup>2</sup> Or, comfort
- 12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all.
- 15 See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to you-ward.
- 19 Quench not the Spirit; despise not prophesyings; <sup>3</sup> Many ancient authorities insert but.
- 21 <sup>3</sup>prove all things; hold fast that which is good; <sup>4</sup> Or, appearance
- 22 abstain from every <sup>4</sup>form\* of evil.
- 23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the <sup>5</sup>coming of our <sup>5</sup> Gr. presence.
- 24 Lord Jesus Christ. Faithful is he that calleth you, who will also do it.
- 25 Brethren, pray for us<sup>6</sup>. <sup>6</sup> Some ancient authorities add also.
- 26 Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the <sup>7</sup> Many ancient authorities insert holy.
- 27 brethren.
- 28 The grace of our Lord Jesus Christ be with you.

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\* Omit marg. <sup>4</sup> ("appearance")—Am. Com.

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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PAUL, and Silvanus, and Timothy, unto the **1**  
church of the Thessalonians in God our Father and  
the Lord Jesus Christ; Grace to you and peace **2**  
from God the Father and the Lord Jesus Christ.

We are bound to give thanks to God alway for **3**  
you, brethren, even as it is meet, for that your faith  
groweth exceedingly, and the love of each one of  
you all toward one another aboundeth; so that we **4**  
ourselves glory in you in the churches of God for  
your patience and faith in all your persecutions  
and in the afflictions which ye endure; *which is a* **5**  
manifest token of the righteous judgement of God;  
to the end that ye may be counted worthy of the  
kingdom of God, for which ye also suffer: if so be **6**  
that it is a righteous thing with God to recompense  
affliction to them that afflict you, and to you that **7**  
are afflicted rest with us, at the revelation of the  
Lord Jesus from heaven with the angels of his pow-  
er in flaming fire, rendering vengeance to them that **8**  
know not God, and to them that obey not the gospel  
of our Lord Jesus: who shall suffer punishment, **9**  
*even* eternal destruction from the face of the Lord  
and from the glory of his might, when he shall come **10**  
to be glorified in his saints, and to be marvelled at  
in all them that believed (because our testimony  
unto you was believed) in that day. To which end **11**  
we also pray always for you, that our God may  
count you worthy of your calling, and fulfil every  
1 *Gr. good pleasure of goodness.* <sup>1</sup>desire of goodness and *every* work of faith, with **12**  
power; that the name of our Lord Jesus may be  
glorified in you, and ye in him, according to the  
grace of our God and the Lord Jesus Christ.

- 2 Now we beseech you, brethren, <sup>1</sup>touching the <sup>1</sup> Gr. in behalf of.  
<sup>2</sup>coming of our Lord Jesus Christ, and our gather- <sup>2</sup> Gr. presence.  
 2 ing together unto him; to the end that ye be not  
 quickly shaken from your mind, nor yet be trou-  
 bled, either by spirit, or by word, or by epistle as  
 from us, as that the day of the Lord is *now* present\*;  
 3 let no man beguile you in any wise: for *it will not*  
*be*, except the falling away come first, and the man  
 4 of <sup>3</sup>sin be revealed, the son of perdition, he that op- <sup>3</sup> Many ancient  
 poseth and exalteth himself against all that is called authorities read  
 God or <sup>4</sup>that is worshipped; so that he sitteth in the lawlessness.  
 5 <sup>5</sup>temple of God, setting himself forth as God. Re- <sup>4</sup> Gr. an object of  
 member ye not, that, when I was yet with you, I worship.  
 6 told you these things? And now ye know that <sup>5</sup> Or, sanctuary  
 which restraineth, to the end that he may be reveal-  
 7 ed in his own season. For the mystery of lawless- <sup>6</sup> Or, only until he  
 ness doth already work: <sup>6</sup>only *there is* one that re- that now restrain-  
 straineth now, until he be taken out of the way. eth be taken etc.  
 8 And then shall be revealed the lawless one, whom <sup>7</sup> Some ancient  
 the Lord <sup>7</sup>Jesus shall <sup>8</sup>slay with the breath of his authorities omit  
 mouth, and bring to nought by the manifestation of Jesus.  
 9 his <sup>2</sup>coming; *even he*, whose <sup>2</sup>coming is according <sup>8</sup> Some ancient  
 to the working of Satan with all <sup>9</sup>power and signs and authorities read  
 10 lying wonders, and with all deceit of unrighteous- consume.  
 ness for them that are perishing†; because they re- <sup>9</sup> Gr. power and  
 ceived not the love of the truth, that they might signs and won-  
 11 be saved. And for this cause God sendeth them a ders of falsehood.  
 12 working of error, that they should believe a lie: that  
 they all might be judged who believed not the truth,  
 but had pleasure in unrighteousness.  
 13 But we are bound to give thanks to God alway  
 for you, brethren beloved of the Lord, for that God  
 chose you <sup>10</sup>from the beginning unto salvation in <sup>10</sup> Many ancient  
 sanctification of the Spirit and <sup>11</sup>belief of the truth: authorities read  
 14 whereunto he called you through our gospel, to the as firstfruits.  
 15 obtaining of the glory of our Lord Jesus Christ. So <sup>11</sup> Or, faith  
 then, brethren, stand fast, and hold the traditions  
 which ye were taught, whether by word, or by  
 epistle of ours.  
 16 Now our Lord Jesus Christ himself, and God our  
 Father which loved us and gave us eternal comfort  
 17 and good hope through grace, comfort your hearts  
 and stablish them in every good work and word.  
 3 Finally, brethren, pray for us, that the word of the  
 Lord may run and be glorified, even as also *it is* with

\* For "is now present" read "is just at hand"—*Am. Com.*

† For "are perishing" read "perish" with the text in the marg —  
*Am. Com.*

you; and that we may be delivered from unreason- 2  
 1 Or, *the faith* able and evil men; for all have not <sup>1</sup>faith\*. But the 3  
 Lord is faithful, who shall stablish you, and guard 4  
 2 Or, *evil* you from <sup>2</sup>the evil *one*. And we have confidence in 4  
 the Lord touching you, that ye both do and will do 5  
 the things which we command. And the Lord direct 5  
 your hearts into the love of God, and into the patience 6  
 of Christ.

Now we command you, brethren, in the name of 6  
 our Lord Jesus Christ, that ye withdraw yourselves 6  
 from every brother that walketh disorderly, and not 7  
 3 Some ancient au- after the tradition which <sup>3</sup>they received of us. For 7  
 thorities read *ye*. yourselves know how ye ought to imitate us: for we 8  
 behaved not ourselves disorderly among you; neither 8  
 did we eat bread for nought at any man's hand, but 9  
 in labour and travail, working night and day, that 9  
 we might not burden any of you: not because we 9  
 have not the right, but to make ourselves an ensam- 10  
 ple unto you, that ye should imitate us. For even 10  
 when we were with you, this we commanded you, If 11  
 any will not work, neither let him eat. For we hear of 11  
 some that walk among you disorderly, that work not 12  
 at all, but are busybodies. Now them that are such 12  
 we command and exhort in the Lord Jesus Christ, that 13  
 with quietness they work, and eat their own bread. 13  
 But ye, brethren, be not weary in well-doing. And 14  
 if any man obeyeth not our word by this epistle, note 14  
 that man, that ye have no company with him, to the 15  
 end that he may be ashamed. And *yet* count him not 15  
 as an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace at 16  
 all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, 17  
 which is the token in every epistle: so I write. The 18  
 grace of our Lord Jesus Christ be with you all.

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\* Omit marg.<sup>1</sup> ("the faith")—*Am. Com.*



THE  
FIRST EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY.

---

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a <sup>1</sup>dispensation of God which is in faith; *so do I now.* But the end of

the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having <sup>2</sup>swerved have turned aside unto vain

7 talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law

9 is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for <sup>3</sup>murderers of fa-

10 thers and <sup>3</sup>murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the <sup>4</sup>sound <sup>5</sup>doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that <sup>6</sup>enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy. because I did it ignorantly in unbe-

<sup>1</sup> Or, *stewardship*

<sup>2</sup> Gr. *missed the mark.*

<sup>3</sup> Or, *smilers*

<sup>4</sup> Gr. *healthful.*

<sup>5</sup> Or, *teaching*

<sup>6</sup> Some ancient authorities read *enableth.*

lief; and the grace of our Lord abounded exceed-14  
ingly with faith and love which is in Christ Jesus.  
Faithful is the saying, and worthy of all acceptation, 15  
that Christ Jesus came into the world to save sin-  
ners; of whom I am chief: howbeit for this cause 16  
I obtained mercy, that in me as chief might Jesus  
Christ shew forth all his longsuffering, for an en-  
sample of them which should hereafter\* believe on  
him unto eternal life. Now unto the King <sup>1</sup>eternal, 17  
incorruptible, invisible, the only God, *be* honour and  
glory <sup>2</sup>for ever and ever. Amen.

1 Gr. of the ages.

2 Gr. unto the ages  
of the ages.

3 Or, led the way to  
thee

This charge I commit unto thee, my child Timo- 18  
thy, according to the prophecies which <sup>3</sup>went be-  
fore on thee†, that by them thou mayest war the good  
warfare; holding faith and a good conscience; which 19  
some having thrust from them made shipwreck  
concerning the faith: of whom is Hymenæus and 20  
Alexander; whom I delivered unto Satan, that they  
might be taught not to blaspheme.

4 Gr. to make sup-  
plications, &c.

I exhort therefore, first of all, <sup>4</sup>that supplications, 2  
prayers, intercessions, thanksgivings, be made for  
all men; for kings and all that are in high place; 2  
that we may lead a tranquil and quiet life in all god-  
liness and gravity. This is good and acceptable in 3  
the sight of God our Saviour; who willeth that all 4  
men should be saved‡, and come to the knowledge of  
the truth. For there is one God, one mediator also 5  
between God and men, *himself* man, Christ Jesus,  
who gave himself a ransom for all; the testimony 6  
*to be borne* in its own times; whereunto I was ap- 7  
pointed a <sup>5</sup>preacher and an apostle (I speak the truth,  
I lie not), a teacher of the Gentiles in faith and truth.

5 Gr. herald.

6 Or, doubting

I desire therefore that the men pray in every place, 8  
lifting up holy hands, without wrath and <sup>6</sup>disputing.  
In like manner, that women adorn themselves in 9  
modest apparel, with shamefastness and sobriety;  
not with braided hair, and gold or pearls or costly  
raiment; but (which becometh women professing 10  
godliness) through good works. Let a woman learn 11  
in quietness with all subjection. But I permit not 12  
a woman to teach, nor to have dominion over a man,  
but to be in quietness. For Adam was first formed, 13  
then Eve; and Adam was not beguiled, but the wom- 14

\* For "hereafter" read "thereafter"—*Am. Com.*

† Substitute marg. <sup>3</sup> ("led the way to thee") for the text.—*Am. Com.*

‡ Read "who would have all men to be saved"—*Am. Com.*

- 15 an being beguiled hath fallen into transgression: but she shall be saved through <sup>1</sup>the childbearing, \* if they continue in faith and love and sanctification with sobriety.
- 3 <sup>2</sup>Faithful is the saying, If a man seeketh the office of a <sup>3</sup>bishop, he desireth a good work. The <sup>3</sup>bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to <sup>3</sup>hospitality, apt to teach; <sup>4</sup>no brawler, no striker; but <sup>4</sup>gentle, not contentious, no lover of money; one that ruleth well his own house, having *his* children in <sup>5</sup>subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take <sup>6</sup>care of the church of God?) not a novice, lest being puffed up he fall into the <sup>5</sup>condemnation of the devil. <sup>5</sup> Gr. judgement.
- 7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the <sup>8</sup>snare of the devil. Deacons in like manner *must be* grave, not doubletongued, not given to much wine, <sup>9</sup>not greedy of filthy lucre; holding the mystery of <sup>10</sup>the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if <sup>11</sup>they be blameless. Women in like manner *must be* grave, not slanderers, temperate, faithful in all <sup>12</sup>things. Let deacons be husbands of one wife, ruling <sup>13</sup>*their* children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.
- 14 These things write I unto thee, hoping to come <sup>15</sup>unto thee shortly; but if I tarry long, that thou mayest know <sup>6</sup>how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and <sup>7</sup>ground of the truth. And <sup>7</sup>without controversy great is the mystery of godliness; <sup>8</sup>He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.
- 4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to <sup>2</sup>seducing spirits and doctrines of <sup>9</sup>devils, through the hypocrisy of men that speak lies, <sup>10</sup>branded in their <sup>3</sup>own conscience as with a hot iron; forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving <sup>4</sup>by them that believe and know the truth. For

<sup>1</sup> Or, *her childbearing*

<sup>2</sup> Some connect the words *Faithful is the saying* with the preceding paragraph.

<sup>3</sup> Or, *overseer*

<sup>4</sup> Or, *not quarrelsome over wine*

<sup>5</sup> Gr. judgement.

<sup>6</sup> Or, *how thou oughtest to behave thyself*

<sup>7</sup> Or, *stay*

<sup>8</sup> The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

<sup>9</sup> Gr. *demons*.

<sup>10</sup> Or, *seared*

every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer. 5

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable <sup>1</sup>for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee. 6 7 8 9 10 11 12 13 14 15 16

<sup>1</sup> Or, *for little*

Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity. Honour widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved 5 6 7 8 9 10

- the afflicted, if she hath diligently followed every  
 11 good work. But younger widows refuse: for when  
 they have waxed wanton against Christ, they desire  
 12 to marry; having condemnation, because they have  
 13 rejected their first faith\*. And withal they learn  
 also *to be* idle, going about from house to house; and  
 not only idle, but tattlers also and busybodies, speak-  
 14 ing things which they ought not. I desire therefore  
 that the younger <sup>1</sup>widows marry, bear children, rule <sup>1</sup>Or, women  
 the household, give none occasion to the adversary  
 15 for reviling: for already some are turned aside after  
 16 Satan. If any woman that believeth hath widows,  
 let her relieve them, and let not the church be bur-  
 dened; that it may relieve them that are widows  
 indeed.
- 17 Let the elders that rule well be counted worthy of  
 double honour, especially those who labour in the  
 18 word and in teaching. For the scripture saith,  
 Thou shalt not muzzle the ox when he treadeth out  
 the corn. And, The labourer is worthy of his hire.  
 19 Against an elder receive not an accusation, except at  
 20 *the mouth of* two or three witnesses. Them that sin  
 reprove in the sight of all, that the rest also may be  
 21 in fear. I charge *thee* in the sight of God, and Christ  
 Jesus, and the elect angels, that thou observe these  
 things without <sup>2</sup>prejudice, doing nothing by partial- <sup>2</sup>Or, preference  
 22 ity. Lay hands hastily on no man, neither be par-  
 23 taker of other men's sins: keep thyself pure. Be no  
 longer a drinker of water, but use a little wine for  
 thy stomach's sake and thine often infirmities.
- 24 Some men's sins are evident, going before unto  
 judgement; and some men also they follow after. <sup>3</sup>Gr. the works  
 25 In like manner also <sup>3</sup>there are good works that are <sup>3</sup>that are good are  
 evident; and such as are otherwise cannot be hid.
- 6 Let as many as are <sup>4</sup>servants under the yoke <sup>4</sup>Gr. bondservants.  
 count their own masters worthy of all honour, that  
 the name of God and the doctrine be not blasphemed.
- 2 And they that have believing masters, let them not  
 despise them, because they are brethren; but let  
 them serve them the rather, because they that <sup>5</sup>par- <sup>5</sup>Or, lay hold of  
 take of the benefit are believing and beloved. These  
 things teach and exhort.
- 3 If any man teacheth a different doctrine, and con-  
 senteth not to <sup>6</sup>sound words, *even* the words of our <sup>6</sup>Gr. healthful.  
 Lord Jesus Christ, and to the doctrine which is  
 4 according to godliness; he is puffed up, knowing

\* For "faith" read "pledge" (with marg. Gr. *faith*).—Am. Com.



1 Gr. *sick.*

nothing, but <sup>1</sup>doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering <sup>2</sup>we shall be therewith content. But they that desire\* to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all <sup>3</sup>kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

3 Gr. *evils.*

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who <sup>4</sup>quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in <sup>5</sup>its own times he shall shew, who is the blessed and only Potentate, the King of <sup>6</sup>kings, and Lord of <sup>7</sup>lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

4 Or, *preserveth all things alive*5 Or, *his*6 Gr. *them that reign as kings.*7 Gr. *them that rule as lords.*8 Or, *age*

Charge them that are rich in this present <sup>8</sup>world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, <sup>9</sup>willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life* indeed.

9 Or, *ready to sympathise*10 Gr. *the deposit.*

O Timothy, guard <sup>10</sup>that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have <sup>11</sup>erred concerning the faith.

11 Gr. *missed the mark.*

Grace be with you.

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\* For "desire" read "are minded"—*Am. Com.*

THE  
SECOND EPISTLE OF PAUL THE APOSTLE  
TO  
TIMOTHY.

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- 1 PAUL, an apostle of Christ Jesus <sup>1</sup>by the will of <sup>1</sup> Gr. *through*.  
 God, according to the promise of the life which is  
 2 in Christ Jesus, to Timothy, my beloved child :  
 Grace, mercy, peace, from God the Father and  
 Christ Jesus our Lord.
- 3 I thank God, whom I serve from my forefathers  
 in a pure conscience, how unceasing is my remem-  
 4 brance of thee in my supplications, night and day  
 longing to see thee, remembering thy tears, that I  
 5 may be filled with <sup>2</sup>joy; having been reminded of <sup>2</sup> Or, *joy in being reminded*  
 the unfeigned faith that is in thee; which dwelt  
 first in thy grandmother Lois, and thy mother Eu-  
 6 nice; and, I am persuaded, in thee also. For the  
 which cause I put thee in remembrance that thou  
<sup>3</sup>stir up the gift of God, which is in thee through <sup>3</sup> Gr. *stir into flame*.  
 7 the laying on of my hands. For God gave us not  
 a spirit of fearfulness; but of power and love and  
 8 <sup>4</sup>discipline. Be not ashamed therefore of the testi- <sup>4</sup> Gr. *sobering*.  
 mony of our Lord, nor of me his prisoner: but suffer  
 hardship with the gospel according to the power  
 9 of God; who saved us, and called us with a holy  
 calling, not according to our works, but according  
 to his own purpose and grace, which was given us  
 10 in Christ Jesus before times eternal, but hath now  
 been manifested by the appearing of our Saviour  
 Christ Jesus, who abolished death, and brought  
 life and incorruption\* to light through the gospel,  
 11 whereunto I was appointed a <sup>5</sup>preacher, and an <sup>5</sup> Gr. *herald*.  
 12 apostle, and a teacher. For the which cause I suffer

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\* For "incorruption" read "immortality" with marg. Gr. *incorruption*.—Am. Com.

also these things: yet I am not ashamed; for I know  
<sup>1</sup> Or, *that which he hath committed unto me* Gr. *my deposit.* him whom I have believed, and I am persuaded that  
<sup>2</sup> Gr. *healthful.* he is able to guard <sup>1</sup>that which I have committed  
<sup>3</sup> Gr. *The good deposit.* unto him against that day. Hold the pattern of <sup>13</sup>  
<sup>4</sup> Or, *Holy Spirit* the <sup>4</sup>Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turn-  
 ed away from me; of whom are Phygelus and Her-  
 mogenes. The Lord grant mercy unto the house <sup>16</sup>  
 of Onesiphorus: for he oft refreshed me, and was  
 not ashamed of my chain; but, when he was in <sup>17</sup>  
 Rome, he sought me diligently, and found me (the <sup>18</sup>  
 Lord grant unto him to find mercy of the Lord in  
 that day); and in how many things he ministered  
 at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in the <sup>2</sup>  
 grace that is in Christ Jesus. And the things which <sup>2</sup>  
 thou hast heard from me among many witnesses, the  
 same commit thou to faithful men, who shall be  
<sup>5</sup> Or, *Take thy part in suffering hardship, as &c.* able to teach others also. <sup>5</sup>Suffer hardship with *me*, <sup>3</sup>  
 as a good soldier of Christ Jesus. No soldier on <sup>4</sup>  
 service entangleth himself in the affairs of *this* life;  
 that he may please him who enrolled him as a sol-  
 dier. And if also a man contend in the games, he <sup>5</sup>  
 is not crowned, except he have contended lawfully.  
 The husbandman that laboureth must be the first to <sup>6</sup>  
 partake of the fruits. Consider what I say; for the <sup>7</sup>  
 Lord shall give thee understanding in all things.  
 Remember Jesus Christ, risen from the dead, of the <sup>8</sup>  
 seed of David, according to my gospel: wherein I <sup>9</sup>  
 suffer hardship unto bonds, as a malefactor; but the  
 word of God is not bound. Therefore I endure all <sup>10</sup>  
 things for the elect's sake, that they also may obtain  
 the salvation which is in Christ Jesus with eternal  
<sup>6</sup> Or, *saying; for if &c.* glory. Faithful is the <sup>6</sup>saying: For if we died with <sup>11</sup>  
 him, we shall also live with him: if we endure, we <sup>12</sup>  
 shall also reign with him: if we shall deny him, he  
 also will deny us: if we are faithless, he abideth <sup>13</sup>  
 faithful; for he cannot deny himself.

Of these things put them in remembrance, charg-  
<sup>7</sup> Many ancient authorities read *God.* ing *them* in the sight of <sup>7</sup>the Lord, that they strive  
 not about words, to no profit, to the subverting of  
 them that hear. Give diligence to present thyself <sup>15</sup>  
<sup>8</sup> Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth* approved unto God, a workman that needeth not to  
 be ashamed, <sup>8</sup>handling aright the word of truth. But <sup>16</sup>  
 shun profane babblings: for they will proceed fur-

- 17 ther in ungodliness, and their word will <sup>1</sup>eat as doth <sup>1</sup>Or, spread  
a gangrene: of whom is Hymenæus and Philetus;  
18 men who concerning the truth have <sup>2</sup>erred, saying <sup>2</sup>Gr. missed the  
that <sup>3</sup>the resurrection is past already, and overthrow <sup>3</sup>Some ancient au-  
19 the faith of some. Howbeit the firm foundation of <sup>3</sup>authorities read a  
God standeth, having this seal, The Lord knoweth <sup>3</sup>resurrection.  
them that are his: and, Let every one that nameth  
the name of the Lord depart from unrighteousness.  
20 Now in a great house there are not only vessels of  
gold and of silver, but also of wood and of earth;  
and some unto honour, and some unto dishonour.  
21 If a man therefore purge himself from these, he  
shall be a vessel unto honour, sanctified, meet for  
the master's use, prepared unto every good work.  
22 But flee youthful lusts, and follow after righteous-  
ness, faith, love, peace, with them that call on the  
23 Lord out of a pure heart. But foolish and igno-  
rant questionings refuse, knowing that they gender  
24 strifes. And the Lord's <sup>4</sup>servant must not strive, <sup>4</sup>Gr. bondservant.  
but be gentle towards all, apt to teach, forbearing, <sup>5</sup>Or, instructing /  
25 in meekness <sup>5</sup>correcting them that oppose them- <sup>6</sup>Gr. return to so-  
selves; if peradventure God may give them repent- <sup>6</sup>berness.  
26 ance unto the knowledge of the truth, and they may <sup>7</sup>Gr. taken alive.  
<sup>6</sup>recover themselves out of the snare of the devil, <sup>8</sup>Or, by the devil,  
having been <sup>7</sup>taken captive <sup>8</sup>by the Lord's servant <sup>8</sup>unto the will of  
unto the will of God\*.
- 3** But know this, that in the last days grievous times  
2 shall come. For men shall be lovers of self, lovers  
of money, boastful, haughty, railers, disobedient to  
3 parents, unthankful, unholy, without natural affec-  
tion, implacable, slanderers, without self-control,  
4 fierce, no lovers of good, traitors, headstrong, puffed  
up, lovers of pleasure rather than lovers of God;  
5 holding a form of godliness, but having denied the  
6 power thereof: from these also turn away. For of  
these are they that creep into houses, and take cap-  
tive silly women laden with sins, led away by di-  
7 vers lusts, ever learning, and never able to come to  
8 the knowledge of the truth. And like as Jannes  
and Jambres withstood Moses, so do these also with-  
stand the truth; men corrupted in mind, reprobate  
9 concerning the faith. But they shall proceed no fur-  
ther: for their folly shall be evident unto all men,  
10 as theirs also came to be. But thou didst follow  
my teaching, conduct, purpose, faith, longsuffering,

\* Read "having been taken captive by him unto his will"; and let marg. <sup>8</sup> run Or, by him, unto the will of God Gr. by him etc.—  
Am. Com.

love, patience, persecutions, sufferings; what things 11  
 befell me at Antioch, at Iconium, at Lystra; what  
 persecutions I endured: and out of them all the  
 Lord delivered me. Yea, and all that would live 12  
 godly in Christ Jesus shall suffer persecution. But 13  
 evil men and impostors shall wax worse and worse,  
 deceiving and being deceived. But abide thou in 14  
 the things which thou hast learned and hast been  
 assured of, knowing of <sup>1</sup>whom thou hast learned  
 them; and that from a babe thou hast known the 15  
 sacred writings which are able to make thee wise  
 unto salvation through faith which is in Christ  
 Jesus. <sup>2</sup>Every scripture inspired of God <sup>is</sup> also prof- 16  
 itable for teaching, for reproof, for correction, for  
<sup>3</sup>instruction which is in righteousness: that the man 17  
 of God may be complete, furnished completely unto  
 every good work.

1 Gr. *what persons.*

2 Gr. *Every scrip-  
 ture is inspired  
 of God, and pro-  
 fitable.*

3 Or, *discipline.*

4 Or, *I testify in the  
 sight . . . dead,  
 both of his ap-  
 pearing &c.*

5 Or, *bring to the  
 proof*

6 Gr. *healthful.*

7 Or, *teaching*

8 Gr. *poured out as  
 a drink-offering.*

<sup>4</sup>I charge *thee* in the sight of God, and of Christ 4  
 Jesus, who shall judge the quick and the dead, and  
 by his appearing and his kingdom; preach the word; 2  
 be instant in season, out of season; <sup>5</sup>reprove, rebuke,  
 exhort, with all longsuffering and teaching. For 3  
 the time will come when they will not endure the  
<sup>6</sup>sound <sup>7</sup>doctrine; but, having itching ears, will heap  
 to themselves teachers after their own lusts; and 4  
 will turn away their ears from the truth, and turn  
 aside unto fables. But be thou sober in all things, 5  
 suffer hardship, do the work of an evangelist, fulfil  
 thy ministry. For I am already being <sup>8</sup>offered, and 6  
 the time of my departure is come. I have fought 7  
 the good fight, I have finished the course, I have  
 kept the faith: henceforth there is laid up for me 8  
 the crown of righteousness, which the Lord, the  
 righteous judge, shall give to me at that day: and  
 not only to me, but also to all them that have loved  
 his appearing.

Do thy diligence to come shortly unto me: for 9  
 Demas forsook me, having loved this present <sup>9</sup>world, 10  
 and went to Thessalonica; Crescens to <sup>10</sup>Galatia, Ti-  
 tus to Dalmatia. Only Luke is with me. Take 11  
 Mark, and bring him with thee: for he is useful to  
 me for ministering. But Tychicus I sent to Ephe- 12  
 sus. The cloke that I left at Trôas with Carpus, 13  
 bring when thou comest, and the books, especially  
 the parchments. Alexander the coppersmith <sup>11</sup>did 14  
 me much evil: the Lord will render to him accord-  
 ing to his works: of whom be thou ware also; for 15  
 he greatly withstood our words. At my first de- 16

9 Or, *age*

10 Or, *Gaul*

11 Gr. *shewed.*



- fence no one took my part, but all forsook me: may  
 17 it not be laid to their account. But the Lord stood  
 by me, and <sup>1</sup>strengthened me; that through me the <sup>1</sup> Or, gave me power  
<sup>2</sup>message might be fully proclaimed, and that all the <sup>2</sup> Or, proclamation  
 Gentiles might hear: and I was delivered out of the  
 18 mouth of the lion. The Lord will deliver me from  
 every evil work, and will save me unto his heav-  
 enly kingdom: to whom *be* the glory <sup>3</sup>for ever and <sup>3</sup> Gr. unto the ages  
 ever. Amen. of the ages.
- 19 Salute Prisca and Aquila, and the house of One-  
 20 siphorus. Erastus abode at Corinth: but Trophimus  
 21 I left at Miletus sick. Do thy diligence to come be-  
 fore winter. Eubulus saluteth thee, and Pudens,  
 and Linus, and Claudia, and all the brethren.  
 22 The Lord be with thy spirit. Grace be with you.

# THE EPISTLE OF PAUL

TO

## TITUS.

<sup>1</sup> Gr. *bondservant*. PAUL, a <sup>1</sup>servant of God, and an apostle of Jesus **1**  
Christ, according to the faith of God's elect, and the  
knowledge of the truth which is according to god-  
liness, in hope of eternal life, which God, who can- **2**  
<sup>2</sup> Or, *its* not lie, promised before times eternal\*; but in <sup>2</sup>his **3**  
<sup>3</sup> Or, *proclamation* own seasons manifested his word in the <sup>3</sup>message,  
wherewith I was intrusted according to the com-  
mandment of God our Saviour; to Titus, my true **4**  
child after a common faith: Grace and peace from  
God the Father and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou **5**  
shouldest set in order the things that were want-  
ing, and appoint elders in every city, as I gave thee  
charge; if any man is blameless, the husband of **6**  
one wife, having children that believe, who are not  
accused of riot or unruly. For the <sup>4</sup>bishop must **7**  
be blameless, as God's steward; not selfwilled, not  
<sup>5</sup> Or, *not quarrel-  
some over wine* soon angry, <sup>5</sup>no brawler, no striker, not greedy of  
filthy lucre; but given to hospitality, a lover of **8**  
good, soberminded, just, holy, temperate; holding **9**  
to the faithful word which is according to the  
teaching, that he may be able both to exhort in  
the <sup>6</sup>sound <sup>7</sup>doctrine, and to convict the gainsayers.

<sup>6</sup> Gr. *healthful*.  
<sup>7</sup> Or, *teaching* For there are many unruly men, vain talkers and **10**  
deceivers, specially they of the circumcision, whose **11**  
mouths must be stopped; men who overthrow whole  
houses, teaching things which they ought not, for  
filthy lucre's sake. One of themselves, a prophet of **12**  
their own, said, Cretans are alway liars, evil beasts,  
idle <sup>8</sup>gluttons. This testimony is true. For which **13**

\* "before times eternal" add marg. Or, *long ages ago*—*Am. Com.*

cause reprove them sharply, that they may be <sup>1</sup>sound <sup>1</sup> Gr. *healthy*.  
 14 in the faith, not giving heed to Jewish fables, and  
 commandments of men who turn away from the  
 15 truth. To the pure all things are pure: but to them  
 that are defiled and unbelieving nothing is pure;  
 but both their mind and their conscience are de-  
 16 filed. They profess that they know God; but by  
 their works they deny him, being abominable, and  
 disobedient, and unto every good work reprobate.

2 But speak thou the things which befit the <sup>2</sup>sound <sup>2</sup> Gr. *healthful*.  
<sup>2</sup> doctrine: that aged men be temperate, grave, sober- <sup>3</sup> Or, *teaching*  
 3 minded, <sup>1</sup>sound in faith, in love, in patience: that  
 aged women likewise be reverent in demeanour, not  
 slanderers nor enslaved to much wine, teachers of  
 4 that which is good; that they may train the young  
 women to love their husbands, to love their children,  
 5 to be soberminded, chaste, workers at home, kind,  
 being in subjection to their own husbands, that the  
 6 word of God be not blasphemed: the younger men  
 7 likewise exhort to be soberminded: in all things  
 shewing thyself an ensample of good works; in  
 8 thy doctrine *shewing* uncorruptness, gravity, sound  
 speech, that cannot be condemned; that he that is  
 of the contrary part may be ashamed, having no evil  
 9 thing to say of us. *Exhort* <sup>4</sup>servants to be in subjec- <sup>4</sup> Gr. *bondservants*.  
 tion to their own masters, *and* to be well-pleasing to  
 10 them in all things; not gainsaying; not purloining,  
 but shewing all good fidelity; that they may adorn  
 11 the doctrine of God our Saviour in all things. For <sup>5</sup> Or, *hath appear-*  
 the grace of God <sup>5</sup>hath appeared, bringing salvation <sup>5</sup> *ed to all men,*  
 12 to all men, instructing us, to the intent that, deny- <sup>5</sup> *bringing salva-*  
 ing ungodliness and worldly lusts, we should live <sup>5</sup> *tion*  
 soberly and righteously and godly in this present  
 13 <sup>6</sup>world; looking for the blessed hope and appear- <sup>6</sup> Or, *age*  
 ing of the glory <sup>7</sup>of our great God and Saviour Je- <sup>7</sup> Or, *of the great*  
 14 sus Christ\*; who gave himself for us, that he might <sup>7</sup> *God and our Sa-*  
 redeem us from all iniquity, and purify unto him- <sup>7</sup> *viour*  
 self a people for his own possession, zealous of good  
 works.

15 These things speak and exhort and reprove with  
 all <sup>8</sup>authority. Let no man despise thee. <sup>8</sup> Gr. *command-*

3 Put them in mind to be in subjection to rulers,  
 to authorities, to be obedient, to be ready unto ev-  
 2 ery good work, to speak evil of no man, not to be  
 contentious, to be gentle, shewing all meekness to-  
 3 ward all men. For we also were aforetime foolish,

\* Let the text and marg. <sup>7</sup> exchange places.—Am. Com.

disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the <sup>1</sup>washing of regeneration <sup>2</sup>and renewing of the <sup>3</sup>Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made <sup>4</sup>heirs according to the hope of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to <sup>5</sup>maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is <sup>6</sup>heretical\* after a first and second admonition <sup>7</sup>refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our *people* also learn to <sup>5</sup>maintain good works for necessary <sup>8</sup>uses, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

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\* For "A man . . . heretical" read "a factious man"—*Am. Com.*

<sup>1</sup> Or, *laver*

<sup>2</sup> Or, *and through renewing*

<sup>3</sup> Or, *Holy Spirit*

<sup>4</sup> Or, *heirs, according to hope, of eternal life*

<sup>5</sup> Or, *profess honest occupations*

<sup>6</sup> Or, *factious*

<sup>7</sup> Or, *avoid*

<sup>8</sup> Or, *wants*

## THE EPISTLE OF PAUL

TO

### PHILEMON.

---

- 1 PAUL, a prisoner of Christ Jesus, and Timothy  
our brother, to Philemon our beloved and fellow-<sup>1 Gr. the brother.</sup>  
2 worker, and to Apphia <sup>2 Gr. the sister.</sup>our sister, and to Archippus  
our fellow-soldier, and to the church in thy house:  
3 Grace to you and peace from God our Father and  
the Lord Jesus Christ.
- 4 I thank my God always, making mention of thee  
5 in my prayers, hearing of <sup>3 Or, thy love and faith</sup>thy love, and of the faith  
which thou hast toward the Lord Jesus, and toward  
6 all the saints; that the fellowship of thy faith may  
become effectual, in the knowledge of every good  
7 thing which is in <sup>4 Many ancient authorities read us.</sup>you, unto Christ. For I had much  
joy and comfort in thy love, because the hearts of  
the saints have been refreshed through thee, brother.
- 8 Wherefore, though I have all boldness in Christ  
9 to enjoin thee that which is befitting, yet for love's  
sake I rather beseech, being such a one as Paul <sup>5 Or, an ambassador, and now de-</sup>the  
10 aged, and now a prisoner also of Christ Jesus: I be-  
seech thee for my child, whom I have begotten in  
11 my bonds, <sup>6 The Greek word means helpful.</sup>Onesimus, who was aforetime unprofit-  
able to thee, but now is profitable to thee and to me:  
12 whom I have sent back to thee in his own person,  
13 that is, my very heart: whom I would fain have  
kept with me, that in thy behalf he might minister  
14 unto me in the bonds of the gospel: but without  
thy mind I would do nothing; that thy goodness  
15 should not be as of necessity, but of free will. For  
perhaps he was therefore parted *from thee* for a sea-  
16 son, that thou shouldst have him for ever; no longer  
as a <sup>7 Gr. bondservant.</sup>servant, but more than a servant, a brother  
beloved, specially to me, but how much rather to  
17 thee, both in the flesh and in the Lord. If then thou



countest me a partner, receive him as myself. But 18  
 if he hath wronged thee at all, or oweth *thee* aught,  
 put that to mine account; I Paul write it with mine 19  
 own hand, I will repay it: that I say not unto thee  
 how that thou owest to me even thine own self be-  
 sides. Yea, brother, let me have <sup>1</sup>joy of thee in the 20  
 Lord: refresh my heart in Christ. Having confidence 21  
 in thine obedience I write unto thee, knowing that  
 thou wilt do even beyond what I say. But withal 22  
 prepare me also a lodging: for I hope that through  
 your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, 23  
 saluteth thee; *and so do* Mark, Aristarchus, Demas, 24  
 Luke, my fellow-workers.

<sup>2</sup> Some ancient authorities read *the*.

<sup>3</sup> Many ancient authorities omit spirit. <sup>3</sup>Amen.

<sup>3</sup> Many ancient authorities omit Amen.

# THE EPISTLE OF PAUL THE APOSTLE

TO THE

## HEBREWS.

---

- 1 God, having of old time spoken unto the fathers  
in the prophets by divers portions and in divers  
2 manners, hath at the end of these days spoken unto  
us in <sup>1</sup>his Son, whom he appointed heir of all things, <sup>1</sup> Gr. a Son.  
3 through whom also he made the <sup>2</sup>worlds; who be- <sup>2</sup> Gr. ages.  
ing the effulgence of his glory, and <sup>3</sup>the very image <sup>3</sup> Or, the impress of  
of his substance, and upholding all things by the  
word of his power, when he had made purification  
of sins, sat down on the right hand of the Majesty  
4 on high; having become by so much better than  
the angels, as he hath inherited a more excellent  
5 name than they. For unto which of the angels said  
he at any time,  
Thou art my Son,  
This day have I begotten thee?  
and again,  
I will be to him a Father,  
And he shall be to me a Son?  
6 <sup>4</sup>And when he again <sup>5</sup>bringeth in the firstborn into <sup>4</sup> Or, And again,  
<sup>6</sup>the world he saith, And let all the angels of God <sup>when he bringeth</sup>  
7 worship him. And of the angels he saith, <sup>in</sup>  
Who maketh his angels <sup>7</sup>winds\*, <sup>5</sup> Or, shall have  
And his ministers a flame of fire: <sup>brought in</sup>  
8 but of the Son *he saith*, <sup>6</sup> Gr. the inhabited  
Thy throne, O God, is for ever and ever; <sup>earth.</sup>  
And the sceptre of uprightness is the sceptre of <sup>7</sup> Or, spirits  
<sup>8</sup>thy kingdom. <sup>8</sup> The two oldest  
9 Thou hast loved righteousness, and hated in- <sup>Greek manu-</sup>  
iquity; <sup>scripts read his.</sup>

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\* Omit marg. 7 ("spirits")—Am. Com.

Therefore God\*, thy God, hath anointed thee  
With the oil of gladness above thy fellows.

And, 10

Thou, Lord, in the beginning hast laid the  
foundation of the earth,

And the heavens are the works of thy hands:

They shall perish; but thou continuest: 11

And they all shall wax old as doth a garment;

And as a mantle shalt thou roll them up, 12

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

But of which of the angels hath he said at any time, 13

Sit thou on my right hand,

Till I make thine enemies the footstool of thy  
feet?

Are they not all ministering spirits, sent forth to do 14  
service for the sake of them that shall inherit sal-  
vation?

Therefore we ought to give the more earnest heed 2

to the things that were heard, lest haply we drift  
away *from them*. For if the word spoken through 2

angels proved stedfast, and every transgression and  
disobediencce received a just recompense of reward;

how shall we escape, if we neglect so great salva- 3

tion? which having at the first been spoken through  
the Lord, was confirmed unto us by them that

heard; God also bearing witness with them, both by 4

signs and wonders, and by manifold powers, and by  
<sup>1</sup>gifts of the <sup>2</sup>Holy Ghost, according to his own will.

For not unto angels did he subject <sup>3</sup>the world to 5  
come, whereof we speak. But one hath somewhere 6  
testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

Thou madest him <sup>4</sup>a little lower than the angels; 7

Thou crownedst him with glory and honour,

<sup>5</sup>And didst set him over the works of thy hands:

Thou didst put all things in subjection under 8  
his feet.

For in that he subjected all things unto him, he left  
nothing that is not subject to him. But now we see

not yet all things subjected to him: But we behold 9

him who hath been made <sup>4</sup>a little lower than the  
angels, *even* Jesus, because of the suffering of death  
crowned with glory and honour, that by the grace

1 Gr. *distributions*.

2 Or, *Holy Spirit*:  
and so through-  
out this book.

3 Gr. *the inhabited*  
*earth*.

4 Or, *for a little*  
*while lower*

5 Many authori-  
ties omit *And*  
*didst . . . hands*.

\* To the first "God" add marg. Or, *O God—Am. Com.*

10 of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, <sup>1</sup>in bringing many sons unto glory, to make the <sup>2</sup>author of their salvation perfect <sup>3</sup>Or, *having brought* through sufferings. For both he that sanctifieth <sup>2</sup>Or, *captain* and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,

I will declare thy name unto my brethren,

In the midst of the <sup>3</sup>congregation will I sing thy <sup>3</sup>Or, *church* praise.

13 And again, I will put my trust in him. And again,

Behold, I and the children which God hath given <sup>4</sup>Gr. *blood and* me. Since then the children are sharers in <sup>4</sup>*flesh.* flesh

and blood, he also himself in like manner partook of the same; that through death he <sup>5</sup>Or, *may* might bring to nought him that <sup>6</sup>Or, *hath* had the power of death, that is,

15 the devil; and <sup>5</sup>might deliver all them who through fear of death were all their lifetime subject to bond-

16 age. For verily not of angels doth he take hold,\*

17 but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like

unto his brethren, that he might be† a merciful and faithful high priest in things pertaining to God, to <sup>7</sup>Or, *For having been himself tempted in that wherein he hath suffered* make propitiation for the sins of the people. <sup>7</sup>For <sup>8</sup>Or, *wherein* in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of

2 our confession, *even* Jesus; who was faithful to him <sup>9</sup>Gr. *made.* that <sup>10</sup>That is, *God's house.* appointed him, as also was Moses in all <sup>10</sup>his <sup>10</sup>See Num. xii. 7.

3 house. For he hath been counted worthy of more <sup>11</sup>Or, *established* glory than Moses, by so much as he that <sup>11</sup>built the

4 house hath more honour than the house. For every house is <sup>11</sup>built by some one; but he that <sup>11</sup>built

5 all things is God. And Moses indeed was faithful in all <sup>10</sup>his house as a servant, for a testimony of

those things which were afterward to be spoken; 6 but Christ as a son, over <sup>10</sup>his house; whose house

are we, if we hold fast our boldness and the glory- 7 ing of our hope firm unto the end. Wherefore, even

as the Holy Ghost saith,

To-day if ye shall hear his voice,

8 Harden not your hearts, as in the provocation,

\* Let the text run "For verily not to angels doth he give help but he giveth help to"—etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)—*Am. Com.*

† For "might be" read "might become"—*Am. Com.*

Like as in the day of the temptation in the wilderness,

1 Or, *Where* <sup>1</sup>Wherewith\* your fathers tempted *me* by provoking *me*, 9

And saw my works forty years.

Wherefore I was displeased with this generation, 10

And said, They do alway err in their heart:

But they did not know my ways;

2 Gr. *If they shall enter.* <sup>As†</sup>I sware in my wrath, 11

<sup>2</sup>They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in 12

any one of you an evil heart of unbelief, in falling

away from the living God: but exhort one another 13

day by day, so long as it is called To-day; lest any

3 Or, *with* one of you be hardened by the deceitfulness of sin: 14

for we are become partakers <sup>3</sup>of Christ, if we hold 14

fast the beginning of our confidence firm unto the 15

end: while it is said, 15

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

For who, when they heard, did provoke? nay, did 16

4 Gr. *limbs.* not all they that came out of Egypt by Moses? 17

And with whom was he displeased forty years? was 17

it not with them that sinned, whose <sup>4</sup>carcases fell in 18

the wilderness? And to whom sware he that they 18

should not enter into his rest, but to them that were 19

disobedient? And we see that they were not able 19

to enter in because of unbelief.

Let us fear therefore, lest haply, a promise being 4

left of entering into his rest, any one of you should 4

5 Or, *a gospel* seem to have come short of it. For indeed we 2

have had <sup>5</sup>good tidings† preached unto us, even as 2

6 Some ancient authorities read *it was.* also they: but the word of hearing did not profit 3

7 Some ancient authorities read *We therefore.* them, because <sup>6</sup>they were not united by faith with 3

8 Gr. *If they shall enter.* them that heard. <sup>7</sup>For we which have believed do 3

enter into that rest; even as he hath said, 3

As I sware in my wrath, 3

<sup>8</sup>They shall not enter into my rest: 3

although the works were finished from the founda- 4

tion of the world. For he hath said somewhere of 4

the seventh *day* on this wise, And God rested on the 4

seventh day from all his works; and in this *place* 5

again, 5

\* Let marg. <sup>1</sup> ("Where") and the text exchange places.—*Am. Com.*

† "As" add marg. Or, *So* So in iv. 3.—*Am. Com.*

‡ Let the text and marg. <sup>6</sup> exchange places, reading in marg. "Many ancient authorities" etc.—*Am. Com.*



<sup>1</sup>They shall not enter into my rest.

<sup>1</sup> Gr. *If they shall enter.*

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom <sup>2</sup>the good tidings were before preached failed to enter in because of <sup>3</sup>disobedience, he again defineth a certain day\*, <sup>3</sup>saying in David, after so long a time, To-day, as it hath been before said,

<sup>2</sup> Or, *the gospel was*  
<sup>3</sup> Or, *To-day, saying in David, after so long a time, as it hath been &c.*

To-day if ye shall hear his voice,  
Harden not your hearts.

8 For if <sup>4</sup>Joshua had given them rest, he would not <sup>4</sup>Gr. *Jesus.*  
9 have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of  
10 God. For he that is entered into his rest hath himself also rested from his works, as God did from  
11 his. Let us therefore give diligence to enter into that rest, that no man fall <sup>5</sup>after the same example  
12 of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the  
13 thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

<sup>5</sup> Or, *into*  
Gr. *in.*

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us  
15 hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points  
16 tempted like as *we are*, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for  
2 sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with in-  
3 firmity; and by reason thereof is bound, as for the  
4 people, so also for himself, to offer for sins. And no man taketh the honour unto himself, but when  
5 he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

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\* Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.—*Am. Com.*

Thou art my Son,  
This day have I begotten thee:  
as he saith also in another *place*,

6

Thou art a priest for ever  
After the order of Melchizedek.

Who in the days of his flesh, having offered up  
prayers and supplications with strong crying and  
tears unto him that was able to save him <sup>1</sup>from death,  
and having been heard for his godly fear, though he  
was a Son, yet learned obedience by the things which  
he suffered; and having been made perfect, he be-  
came unto all them that obey him the <sup>2</sup>author of  
eternal salvation; named of God a high priest after  
the order of Melchizedek.

7

8

9

10

1 Or, out of

2 Gr. cause.

3 Or, which

4 Or, that one teach  
you which be the  
rudiments

5 Gr. beginning.

6 Or, perfect

7 Gr. leave the word  
of the beginning  
of Christ.

8 Or, full growth

9 Some ancient au-  
thorities read,  
even the teaching  
of.

10 Or, washings

11 Or, having both  
tasted of . . . and  
being made . . .  
and having tast-  
ed &c.12 Or, tasted the  
word of God that  
it is good

13 Or, the white

Of <sup>3</sup>whom we have many things to say, and hard  
of interpretation, seeing ye are become dull of hear-  
ing. For when by reason of the time ye ought to  
be teachers, ye have need again <sup>4</sup>that some one teach  
you the rudiments of the <sup>5</sup>first principles of the or-  
acles of God; and are become such as have need of  
milk, and not of solid food. For every one that  
partaketh of milk is without experience of the word  
of righteousness; for he is a babe. But solid food  
is for <sup>6</sup>full-grown men, *even* those who by reason of  
use have their senses exercised to discern good and  
evil.

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Wherefore let us <sup>7</sup>cease\* to speak of the first  
principles of Christ, and press on unto <sup>8</sup>perfection;  
not laying again a foundation of repentance from  
dead works, and of faith toward God, <sup>9</sup>of the teach-  
ing of <sup>10</sup>baptisms, and of laying on of hands, and of  
resurrection of the dead, and of eternal judgement.  
And this will we do, if God permit. For as touch-  
ing those who were once enlightened <sup>11</sup>and tasted of  
the heavenly gift, and were made partakers of the  
Holy Ghost, and <sup>12</sup>tasted the good word of God, and  
the powers of the age to come, and *then* fell away,  
it is impossible to renew them again unto repent-  
ance; <sup>13</sup>seeing they crucify to themselves the Son of  
God afresh, and put him to an open shame. For  
the land which hath drunk the rain that cometh oft  
upon it, and bringeth forth herbs meet for them for  
whose sake it is also tilled, receiveth blessing from  
God: but if it beareth thorns and thistles, it is re-

\* For "let us cease" etc. read "leaving <sup>13</sup> the doctrine of the first principles of Christ, let us" with marg. <sup>13</sup> Gr. *the word of the beginning of Christ.*—Am. Com.

jected and nigh unto a curse; whose end is to be burned.

- 9 But, beloved, we are persuaded better things of you, and things that <sup>1</sup>accompany salvation, though <sup>1</sup>Or, are near to\*
- 10 we thus speak: for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and
- 11 still do minister. And we desire that each one of you may shew the same diligence unto the <sup>2</sup>fulness <sup>2</sup>Or, full assurance
- 12 of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.
- 13 For when God made promise to Abraham, since he could swear by none greater, he swore by himself,
- 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having pa-
- 15 tiently endured, he obtained the promise. For men swear by the greater: and in every dispute of theirs
- 16 the oath is final for confirmation. Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his coun-
- 17 sel, <sup>3</sup>interposed with an oath: that by two immuta- <sup>3</sup>Gr. mediated.
- 18 ble things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before
- 19 us; which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which
- 20 is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.
- 7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the
- 2 slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace;
- 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.
- 4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief
- 5 spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the

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\* In marg. <sup>1</sup> for "are near to" read "belong to"—Am. Com.

loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. But without any dispute the less is blessed of the better. And here men that die receive tithes; but there one of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him.

Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also <sup>1</sup>of the law. For he of whom these things are said <sup>2</sup>belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an <sup>3</sup>endless life. for it is witnessed *of him,*

Thou art a priest for ever

After the order of Melchizedek.

For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not without the taking of an oath (for they indeed have been made priests without an oath; but he with an oath <sup>4</sup>by him that saith <sup>5</sup>of him,

The Lord sware and will not repent himself,

Thou art a priest for ever);

by so much also hath Jesus become the surety of a better <sup>6</sup>covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, <sup>7</sup>hath his priesthood <sup>8</sup>unchangeable. Wherefore also he is able to save <sup>9</sup>to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher

<sup>1</sup> Or, of law

<sup>2</sup> Gr. *hath partaken of*. See ch. ii. 14.

<sup>3</sup> Gr. *indissoluble*.

<sup>4</sup> Or, *through*

<sup>5</sup> Or, *unto*

<sup>6</sup> Or, *testament*

<sup>7</sup> Or, *hath a priesthood that doth not pass to another*

<sup>8</sup> Or, *inviolable*

<sup>9</sup> Gr. *completely*.

27 than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he  
 28 did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

<sup>1</sup> Or, *Now to sum up what we are saying: We have*  
*etc.*

<sup>2</sup> Gr. *upon*.

<sup>3</sup> Or, *holy things*

<sup>4</sup> Or, *complete*

<sup>5</sup> Or, *testament*

<sup>7</sup> Gr. *I will covenant*.

8 <sup>1</sup>Now <sup>2</sup>in the things which we are saying the chief point is *this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty  
 2 in the heavens, a minister of <sup>3</sup>the sanctuary, and of the true tabernacle, which the Lord pitched, not man.  
 3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high*  
 4 *priest* also have somewhat to offer. Now if he were on earth, he would not be a priest-at all, seeing there are those who offer the gifts according to the law;  
 5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned of *God* when he is about to <sup>4</sup>make the tabernacle: for, See, saith he, that thou make all things according to the  
 6 pattern that was shewed thee in the mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better <sup>5</sup>cove-  
 7 nant, which hath been enacted upon better promises.  
 7 For if that first *covenant* had been faultless, then  
 8 would no place have been sought for a second. For finding fault\* with them, he saith,

Behold, the days come, saith the Lord,

That I will <sup>6</sup>make a new <sup>5</sup>covenant with the house of Israel and with the house of Judah; <sup>6</sup> Gr. *accomplish*.

9 Not according to the <sup>5</sup>covenant that I made with their fathers

In the day that I took them by the hand to lead them forth out of the land of Egypt;

For they continued not in my <sup>5</sup>covenant,

And I regarded them not, saith the Lord.

10 For this is the <sup>5</sup>covenant that <sup>7</sup>I will make with the house of Israel

After those days, saith the Lord;

I will put my laws into their mind,

And on their heart also will I write them:

And I will be to them a God,

And they shall be to me a people:

11 And they shall not teach every man his fellow-citizen,

\* "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it he saith unto them.—Am. Com.



And every man his brother, saying, Know the Lord:

For all shall know me,

From the least to the greatest of them.

For I will be merciful to their iniquities, 12

And their sins will I remember no more.

In that he saith, A new *covenant*, he hath made the 13 first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

Now even the first *covenant* had ordinances of divine 9 service, and its sanctuary, a *sanctuary* of this world.

1 Or, are For there was a tabernacle prepared, the first, where- 2

2 Gr. the setting forth of the bread; which is called the Holy place. And after the 3

3 Or, altar of incense second veil, the tabernacle which is called the Holy of 4

4 Or, is holies; having a golden <sup>3</sup>censer\*, and the ark of the 5

5 Gr. the propitiatory, covenant overlaid round about with gold, wherein 6

6 Gr. ignorances. <sup>4</sup>was a golden pot holding the manna, and Aaron's 7

rod that budded, and the tables of the covenant; 8

and above it cherubim of glory overshadowing <sup>5</sup>the 9

mercy-seat; of which things we cannot now speak 10

severally. Now these things having been thus pre- 11

pared, the priests go in continually into the first 12

tabernacle, accomplishing the services; but into the 13

second the high priest alone, once in the year, not 14

without blood, which he offereth for himself, and 15

for the <sup>6</sup>errors of the people: the Holy Ghost this 16

signifying, that the way into the holy place hath 17

not yet been made manifest, while as the first taber- 18

nacle is yet standing; which *is* a parable† for the 19

time *now*‡ present; according to which are offered 20

both gifts and sacrifices that cannot, as touching 21

the conscience, make the worshipper perfect, *being* 22 only (with meats and drinks and divers washings) 23

carnal ordinances, imposed until a time of reformation.

But Christ having come a high priest of <sup>7</sup>the good 11 things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of 12 goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of 13 goats and bulls, and the ashes of a heifer sprinkling

\* Let marg. <sup>3</sup> and the text exchange places.—*Am. Com.*

† For "parable" read "figure" So in xi. 19.—*Am. Com.*

‡ Omit "*now*."—*Am. Com.*

them that have been defiled, sanctify unto the clean-  
 14 ness of the flesh: how much more shall the blood  
 of Christ, who through the eternal Spirit\* offered  
 himself without blemish unto God, cleanse <sup>1</sup>your  
 conscience from dead works to serve the living  
 15 God? And for this cause he is the mediator of a  
 new <sup>2</sup>covenant, that a death having taken place for  
 the redemption of the transgressions that were un-  
 der the first <sup>2</sup>covenant, they that have been called  
 may receive the promise of the eternal inheritance.  
 16 For where a <sup>2</sup>testament is, there must of necessity  
 17 <sup>3</sup>be the death of him that made it. For a <sup>2</sup>testa-  
 ment† is of force <sup>4</sup>where there hath been death: <sup>5</sup>for  
 doth it ever avail while he that made it liveth?  
 18 Wherefore even the first *covenant* hath not been ded-  
 19 icated without blood. For when every command-  
 ment had been spoken by Moses unto all the people  
 according to the law, he took the blood of the calves  
 and the goats, with water and scarlet wool and hys-  
 sop, and sprinkled both the book itself, and all the  
 20 people, saying, This is the blood of the <sup>2</sup>covenant  
 21 which God commanded to you-ward. Moreover  
 the tabernacle and all the vessels of the ministry he  
 22 sprinkled in like manner with the blood. And ac-  
 cording to the law, I may almost say, all things are  
 cleansed with blood, and apart from shedding of  
 blood there is no remission.  
 23 It was necessary therefore that the copies of the  
 things in the heavens should be cleansed with these;  
 but the heavenly things themselves with better sacri-  
 24 fices than these. For Christ entered not into a holy  
 place made with hands, like in pattern to the true;  
 but into heaven itself, now to appear before the face  
 25 of God for us: nor yet that he should offer himself  
 often; as the high priest entereth into the holy place  
 26 year by year with blood not his own; else must  
 he often have suffered since the foundation of the  
 world: but now once at the <sup>6</sup>end of the ages hath  
 he been manifested to put away sin <sup>7</sup>by the sacri-  
 27 fice of himself. And inasmuch as it is <sup>8</sup>appoint-  
 ed unto men once to die, and after this *cometh*  
 28 judgement; so Christ also, having been once offered  
 to bear the sins of many, shall appear a second time,  
 apart from sin, to them that wait for him, unto sal-  
 vation.

<sup>1</sup> Many ancient au-  
 thorities read  
*our*.

<sup>2</sup> The Greek word  
 here used signi-  
 fies both *covenant*  
 and *testament*.

<sup>3</sup> Gr. *be brought*.

<sup>4</sup> Gr. *over the dead*.

<sup>5</sup> Or, *for it doth*  
*never . . . liveth*.

<sup>6</sup> Or, *consumma-*  
*tion*.

<sup>7</sup> Or, *by his sacri-*  
*fice*.

<sup>8</sup> Gr. *laid up for*.

\* "the eternal Spirit" add marg. Or, *his eternal spirit*—*Am. Com.*

† Let marg. <sup>4</sup> and the text exchange places.—*Am. Com.*

<sup>1</sup> Some ancient authorities read *it can*.

For the law having a shadow of the good *things* to **10**  
 come, not the very image of the things, <sup>1</sup>they can\*  
 never with the same sacrifices year by year, which  
 they offer continually, make perfect them that draw  
 nigh. Else would they not have ceased to be offered, **2**  
 because the worshippers, having been once cleansed,  
 would have had no more conscience of sins? But in **3**  
 those *sacrifices* there is a remembrance made of sins  
 year by year. For it is impossible that the blood of **4**  
 bulls and goats should take away sins. Wherefore **5**  
 when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,  
 But a body didst thou prepare for me;

In whole burnt offerings and *sacrifices* for sin **6**  
 thou hadst no pleasure:

Then said I, Lo, I am come **7**

(In the roll of the book it is written of me)

To do thy will, O God.

Saying above, Sacrifices and offerings and whole **8**  
 burnt offerings and *sacrifices* for sin thou wouldest  
 not, neither hadst pleasure therein (the which are  
 offered according to the law), then hath he said, Lo, **9**  
 I am come to do thy will. He taketh away the  
<sup>2</sup>first, that he may establish the second. <sup>2</sup>By which **10**  
 will we have been sanctified through the offering of  
 the body of Jesus Christ once for all. And every **11**  
<sup>3</sup>priest indeed standeth day by day ministering and  
 offering oftentimes the same sacrifices, the which  
 can never take away sins: but he, when he had of- **12**  
 fered one sacrifice for <sup>4</sup>sins for ever, sat down on  
 the right hand of God; from henceforth expecting **13**  
 till his enemies be made the footstool of his feet.  
 For by one offering he hath perfected for ever them **14**  
 that are sanctified. And the Holy Ghost also bear- **15**  
 eth witness to us: for after he hath said,

This is the <sup>5</sup>covenant that <sup>6</sup>I will make with **16**  
 them

After those days, saith the Lord;

I will put my laws on their heart,

And upon their mind also will I write them;

*then saith he,*

And their sins and their iniquities will I re- **17**  
 member no more.

Now where remission of these is, there is no more **18**  
 offering for sin.

<sup>2</sup> Or, *In*

<sup>3</sup> Some ancient authorities read *high priest*.

<sup>4</sup> Or, *sins, for ever eat down &c.*

<sup>5</sup> Or, *testament*

<sup>6</sup> Gr. *I will covenant*.

\* For "they can" read "can" (and for marg. <sup>1</sup> read Many ancient authorities read *they can*.)—*Am. Com.*

- 19 Having therefore, brethren, boldness to enter into  
 20 the holy place by the blood of Jesus, by the way  
 which he dedicated for us, a new and living way,  
 21 through the veil, that is to say, his flesh; and *having*  
 22 a great priest over the house of God; let us draw <sup>1 Or, full assurance</sup>  
 near with a true heart in <sup>2 Or, conscience:</sup> fulness\* of faith, having <sup>and having our</sup>  
 our hearts sprinkled from an evil <sup>body washed with</sup> conscience, and <sup>pure water, let us</sup>  
 23 our body washed with pure water: let us hold fast <sup>hold fast</sup>  
 the confession of our hope\* that it waver not; for he  
 24 is faithful that promised: and let us consider one  
 25 another to provoke unto love and good works; not  
 forsaking the assembling of ourselves together†, as  
 the custom of some is, but exhorting *one another*;  
 and so much the more, as ye see the day drawing  
 nigh.  
 26 For if we sin wilfully after that we have received  
 the knowledge of the truth, there remaineth no more  
 27 a sacrifice for sins, but a certain fearful expectation  
 of judgement, and a <sup>3 Or, jealousy</sup> fierceness of fire which shall  
 28 devour the adversaries. A man that hath set at  
 nought Moses' law dieth without compassion on *the*  
 29 *word of* two or three witnesses: of how much sorer  
 punishment, think ye, shall he be judged worthy,  
 who hath trodden under foot the Son of God, and  
 hath counted the blood of the covenant, wherewith  
 he was sanctified, <sup>4 Gr. a common</sup> an unholy thing, and hath done <sup>thing.</sup>  
 30 despite unto the Spirit of grace? For we know him  
 that said, Vengeance belongeth unto me, I will re-  
 compensate. And again, The Lord shall judge his  
 31 people. It is a fearful thing to fall into the hands  
 of the living God.  
 32 But call to remembrance the former days, in  
 which, after ye were enlightened, ye endured a great  
 33 conflict of sufferings; partly, being made a gazing-  
 stock both by reproaches and afflictions; and partly,  
 becoming partakers with them that were so used.  
 34 For ye both had compassion on them that were in  
 bonds, and took joyfully the spoiling of your pos-  
 sessions, knowing <sup>5 Or, that ye have</sup> that <sup>your own selves</sup> ye yourselves have† a bet-  
 35 ter possession and an abiding one. Cast not away <sup>for a better pos-</sup>  
 therefore your boldness, which hath great recom-  
 36 pense of reward. For ye have need of patience, <sup>sensation</sup>

\* Let the text and marg. <sup>1</sup> exchange places.—*Am. Com.*

† For "the assembling of ourselves together" read "our own assembling together"—*Am. Com.*

‡ For "<sup>6</sup> ye yourselves have" read "<sup>5</sup> ye have for yourselves" (and omit marg. <sup>6</sup> letting marg. <sup>5</sup> read Many ancient authorities read that ye have your own selves for a etc.)—*Am. Com.*

that, having done the will of God, ye may receive the promise.

For yet a very little while, 37

He that cometh shall come, and shall not tarry.

But <sup>1</sup>my righteous one shall live by faith: 38

And if he shrink back, my soul hath no pleasure in him.

<sup>1</sup> Some ancient authorities read the righteous one.

<sup>2</sup> Gr. of shrinking back. . . but of faith.

<sup>3</sup> Or, gaining

<sup>4</sup> Or, the giving substance to

<sup>5</sup> Or, test

<sup>6</sup> Gr. ages.

<sup>7</sup> The Greek text in this clause is somewhat uncertain.

<sup>8</sup> Or, over his gifts

But we are not <sup>2</sup>of them that shrink back unto perdition; but of them that have faith unto the <sup>3</sup>saving of the soul.

Now faith is <sup>4</sup>the assurance of *things* hoped for\*, **11**

the <sup>5</sup>proving of things not seen. For therein the <sup>6</sup>elders had witness borne to them. By faith we un- **3**

derstand that the <sup>6</sup>worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel **4**

offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, <sup>7</sup>God bearing witness <sup>8</sup>in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he **5**

should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been† well-pleasing unto God: and without faith it is impossible **6**

to be well-pleasing *unto him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him. By faith Noah, be- **7**

ing warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, when **8**

he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he be- **9**

came a sojourner in the land of promise, as in a *land* not his own, <sup>9</sup>dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he look- **10**

ed for the city which hath the foundations, whose <sup>10</sup>builder and maker is God. By faith even Sarah **11**

herself received power to conceive seed when she was past age, since she counted him faithful who

<sup>9</sup> Or, having taken up his abode in tents

<sup>10</sup> Or, architect

\* Read "faith is assurance of things hoped for, a conviction" etc. —*Am. Com.*

† Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg. —*Am. Com.*



- 12 had promised: wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.
- 13 These all died <sup>1</sup>in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were
- 14 strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.
- 17 By faith Abraham, being tried, <sup>2</sup>offered up Isaac: *Gr. hath offered up.* yea, he that had gladly received the promises was
- 18 offering up his only begotten *son*; *even he* <sup>3</sup>to whom *Or, of*
- 19 it was said, In Isaac shall thy seed be called: accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive
- 20 him back. By faith Isaac blessed Jacob and Esau,
- 21 even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his
- 22 staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel;
- 23 and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's com-
- 24 mandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
- 25 choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of <sup>4</sup>Christ greater rich- *Or, the Christ*
- 26 es than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he
- 28 <sup>5</sup>kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch
- 29 them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do
- 30 were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for
- 31 seven days. By faith Rahab the harlot perished

not with them that were disobedient, having received the spies with peace. And what shall I 32 more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith sub- 33 dued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the 34 power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received 35 their dead by a resurrection: and others were <sup>1</sup>tor- tured, not accepting <sup>2</sup>their deliverance; that they might obtain a better resurrection: and others had 36 trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they 37 were sawn asunder, they were tempted, they were slain with the sword: they went about in sheep- skins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), 38 wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had 39 witness borne to them through their faith, received not the promise, God having <sup>3</sup>provided some better 40 thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed 12 about with so great a cloud of witnesses, lay aside <sup>4</sup>every weight, and the sin which <sup>5</sup>doth so easily be- set us, and let us run with patience the race that is set before us, looking unto Jesus the <sup>6</sup>author and 2 perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such 3 gainsaying of sinners against <sup>7</sup>themselves\*, that ye wax not weary, fainting in your souls. Ye have 4 not yet resisted unto blood, striving against sin: and 5 ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,

Nor faint when thou art reproved of him;

For whom the Lord loveth he chasteneth, 6

And scourgeth every son whom he receiveth.

Or, Endure unto chastening

8 It is for chastening that ye endure; God dealeth 7

\* For "themselves" read "himself" (and let marg. 7 run Many ancient authorities read *themselves*.)—*Am. Com.*

- with you as with sons; for what son is there whom  
8 *his* father chasteneth not? But if ye are without  
chastening, whereof all have been made partakers,  
9 then are ye bastards, and not sons. Furthermore,  
we had the fathers of our flesh to chasten us, and  
we gave them reverence: shall we not much rather  
be in subjection unto the Father of <sup>1</sup>spirits, and live? <sup>1</sup> Or, *our spirits*
- 10 For they verily for a few days chastened *us* as seem-  
ed good to them; but he for *our* profit, that *we* may  
11 be partakers of his holiness. All chastening seem-  
eth for the present to be not joyous, but grievous:  
yet afterward it yieldeth peaceable fruit unto them  
that have been exercised thereby, *even the fruit* of  
12 righteousness. Wherefore <sup>2</sup>lift up the hands that <sup>2</sup> Gr. *make straight*.  
13 hang down, and the palsied knees; and make straight  
paths for your feet, that that which is lame be not  
<sup>3</sup>turned out of the way, but rather be healed. <sup>3</sup> Or, *put out of joint*
- 14 Follow after peace with all men, and the sanctifi-  
cation without which no man shall see the Lord:  
15 looking carefully <sup>4</sup>lest *there be* any man that <sup>4</sup> Or, *whether* <sup>5</sup>falleth <sup>5</sup> Or, *falleth back from*  
short of the grace of God; lest any root of bitterness  
springing up trouble *you*, and thereby the many be  
16 defiled; <sup>4</sup>lest *there be* any fornicator, or profane per-  
son, as Esau, who for one mess of meat sold his own  
17 birthright. For ye know that even when he after-  
ward desired to inherit the blessing, he was rejected  
(for he found no place of repentance\*), though he  
sought it diligently with tears.
- 18 For ye are not come unto <sup>6</sup>a *mount* that might be <sup>6</sup> Or, *a palpable and kindled fire*  
touched, and that burned with fire, and unto black-  
19 ness, and darkness, and tempest, and the sound of a  
trumpet, and the voice of words; which *voice* they  
that heard intreated that no word more should be  
20 spoken unto them: for they could not endure that  
which was enjoined, If even a beast touch the  
21 mountain, it shall be stoned; and so fearful was the  
appearance, *that* Moses said, I exceedingly fear and  
22 quake: but ye are come unto mount Zion, and unto  
the city of the living God, the heavenly Jerusalem,  
23 <sup>7</sup>and to <sup>7</sup>innumerable hosts of angels, to the general <sup>7</sup> Or, *and to innumerable hosts, the general assembly of angels, and the church, &c.*  
assembly and church of the firstborn who are en-  
rolled in heaven, and to God the Judge of all, and  
24 to the spirits of just men made perfect, and to Jesus <sup>8</sup> Gr. *myriads of angels*.  
the mediator of a new <sup>9</sup>covenant, and to the blood <sup>9</sup> Or, *testament*

\* For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind in his father" with marg. Or, *rejected (for he found no place of repentance)*, etc. Or, *rejected; for . . . of repentance* etc.—Am. Com.

1 Or, *than Abel* of sprinkling that speaketh better <sup>1</sup>than *that of* Abel. See that ye refuse not him that speaketh. 25  
 For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him <sup>2</sup>that *warneth* from heaven: whose voice then shook the earth: 26  
 but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this *word*, Yet once more, signifieth 27  
 the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving 28  
 a kingdom that cannot be shaken, let us have <sup>3</sup>grace, whereby we may offer service well-pleasing to God with <sup>4</sup>reverence and awe: for our God is a consum- 29  
 ing fire.

Let love of the brethren continue. Forget not to <sup>13</sup>shew love unto strangers: for thereby some have entertained angels unawares. Remember them that <sup>2</sup>are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. <sup>3</sup>*Let marriage be had in honour among all, and let the bed be undefiled:* for fornicators and adulterers God <sup>4</sup>will judge. <sup>5</sup>Be ye free from the love of money; <sup>5</sup>content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, <sup>6</sup>

The Lord is my helper; I will not fear:

What shall man do unto me?

Remember them that had the rule over you, which <sup>7</sup>spake unto you the word of God; and considering <sup>8</sup>the issue of their <sup>6</sup>life, imitate their faith. Jesus <sup>8</sup>Christ is the same yesterday and to-day, *yea* and <sup>7</sup>for ever. Be not carried away by divers and strange <sup>9</sup>teachings: for it is good that the heart be established by grace; not by meats, wherein they that <sup>8</sup>occupied themselves were not profited. We have an altar, <sup>10</sup>whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose <sup>11</sup>blood is brought into the holy place <sup>9</sup>by the high priest *as an offering* for sin, are burned without the camp. Wherefore Jesus also, that he might <sup>12</sup>sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto <sup>13</sup>him without the camp, bearing his reproach. For <sup>14</sup>we have not here an abiding city, but we seek after <sup>10</sup>*the city* which is to come. Through him <sup>15</sup>then let us

1 Or, *than Abel*

2 Or, *that is from heaven*

3 Or, *thankfulness*

4 Or, *godly fear*

5 Gr. *Let your turn of mind be free.*

6 Gr. *manner of life.*

7 Gr. *unto the ages.*

8 Gr. *walked.*

9 Gr. *through.*

10 Some ancient authorities omit *then.*

- offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- 17 Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with <sup>1</sup>grief: for this *were* unprofitable for you. <sup>1</sup> *Gr. groaning.*
- 18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly\* in all things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.
- 20 Now the God of peace, who brought again from the dead the great shepherd of the sheep <sup>2</sup>with the blood of the eternal† covenant, *even* our Lord Jesus, <sup>3</sup> *Or, by Gr. in. Many ancient authorities read work.*
- 21 make you perfect in every good <sup>3</sup>thing to do his will, <sup>4</sup> *Many ancient authorities read you.* working in <sup>4</sup>us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory <sup>5</sup>for ever and ever. Amen. <sup>5</sup> *Gr. unto the ages of the ages.*
- 22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.
- 23 Salute all them that have the rule over you, and all the saints. They off‡ Italy salute you.
- 25 Grace be with you all. Amen.

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\* For "honestly" read "honourably"—*Am. Com.*

† For "the eternal" read "an eternal"—*Am. Com.*

‡ "They of" add marg. Or, *The brethren from*—*Am. Com.*



# THE GENERAL EPISTLE OF J A M E S .

---

1 Gr. *bondservant*. JAMES, a <sup>1</sup>servant of God and of the Lord Jesus **1**  
Christ, to the twelve tribes which are of the Disper-  
sion, <sup>2</sup>greeting.

2 Gr. *wisheth joy*. Count it all joy, my brethren, when ye fall into **2**  
3 Or, *trials* manifold <sup>3</sup>temptations; knowing that the proof\* of **3**  
your faith worketh patience. And let patience have **4**  
*its* perfect work, that ye may be perfect and entire,  
lacking in nothing.

But if any of you lacketh wisdom, let him ask of **5**  
God, who giveth to all liberally and upbraideth not;  
and it shall be given him. But let him ask in faith, **6**  
nothing doubting: for he that doubteth is like the  
4 Or, *that a double-* surge of the sea driven by the wind and tossed. For **7**  
*mind* *man, un-* let not that man think <sup>4</sup>that he shall receive any  
*stable in all his* thing of the Lord; a doubleminded man, unstable in **8**  
*ways, shall receive* all his ways.  
*any thing of the*  
*Lord.*

But let the brother of low degree glory in his high **9**  
estate: and the rich, in that he is made low: because **10**  
as the flower of the grass he shall pass away. For **11**  
the sun ariseth with the scorching wind, and with-  
ereth the grass; and the flower thereof falleth, and  
the grace of the fashion of it perisheth: so also shall  
the rich man fade away in his goings.

Blessed is the man that endureth temptation: for **12**  
when he hath been approved, he shall receive the  
crown of life, which *the Lord* promised to them that  
5 Gr. *from*. love him. Let no man say when he is tempted, I **13**  
6 Or, *is untried in* am tempted <sup>5</sup>of God: for God <sup>6</sup>cannot be tempted  
*evil* with <sup>7</sup>evil, and he himself tempteth no man: but **14**  
7 Gr. *evil things*. each man is <sup>8</sup>tempted, when he is drawn away by  
8 Or, *tempted by his* his own lust, and enticed. Then the lust, when it **15**  
*own lust, being*  
*drawn away by*  
*it, and enticed*

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\* For "proof" read "proving"—*Am. Com.*

- hath conceived, beareth sin: and the sin, when it is  
 16 fullgrown, bringeth forth death. Be not deceived,  
 17 my beloved brethren. Every good <sup>1</sup>gift and every <sup>1</sup>Or, giving  
 perfect boon\* is from above, coming down from the  
 Father of lights, with whom can be no variation,  
 18 neither shadow that is cast by turning. Of his own  
 will he brought us forth by the word of truth, that  
 we should be a kind of firstfruits of his creatures.  
 19 <sup>2</sup>Ye know *this*, my beloved brethren. But let every <sup>2</sup>Or, Know ye  
 man be swift to hear, slow to speak, slow to wrath:  
 20 for the wrath of man worketh not the righteousness  
 21 of God. Wherefore putting away all filthiness and  
 overflowing of <sup>3</sup>wickedness, receive with meekness <sup>3</sup>Or, malice  
 the <sup>4</sup>implanted word, which is able to save your <sup>4</sup>Or, inborn  
 22 souls. But be ye doers of the word, and not hear-  
 23 ers only, deluding your own selves. For if any one  
 is a hearer of the word, and not a doer, he is like  
 unto a man beholding <sup>5</sup>his natural face in a mir- <sup>5</sup>Gr. the face of  
 24 ror: for he beholdeth himself, and goeth away, and  
 straightway forgetteth what manner of man he was.  
 25 But he that looketh into the perfect law, the *law* of  
 liberty, and so continueth, being not a hearer that  
 forgetteth, but a doer that worketh, this man shall  
 26 be blessed in his doing. If any man <sup>6</sup>thinketh him- <sup>6</sup>Or, seemeth to be  
 self to be religious, while he bridleth not his tongue  
 but deceiveth his heart, this man's religion is vain.  
 27 Pure religion and undefiled before our God and Fa-  
 ther is this, to visit the fatherless and widows in  
 their affliction, *and* to keep himself unspotted from  
 the world.
- 2 My brethren, <sup>7</sup>hold not the faith of our Lord Jesus  
 Christ, *the Lord* of glory, with respect of persons. <sup>7</sup>Or, do ye, in ac-  
 2 For if there come into your <sup>8</sup>synagogue a man with <sup>8</sup>Or, assembly  
 a gold ring, in fine clothing, and there come in also  
 3 a poor man in vile clothing; and ye have regard to  
 him that weareth the fine clothing, and say, Sit thou  
 here in a good place; and ye say to the poor man,  
 4 Stand thou there, or sit under my footstool; <sup>9</sup>are ye <sup>9</sup>Or, do ye not  
 not divided <sup>10</sup>in your own mind, and become judges <sup>10</sup>Or, among your-  
 5 with evil thoughts? Hearken, my beloved brethren;  
 did not God choose them that are poor as to the  
 world *to be* rich in faith, and heirs of the kingdom  
 6 which he promised to them that love him? But ye  
 have dishonoured the poor man. Do not the rich  
 oppress you, and themselves drag you before the  
 7 judgement-seats? Do not they blaspheme the hon-

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\* For "boon" read "gift"—*Am. Com.*

<sup>1</sup> Gr. *which was called upon you.* ourable name <sup>1</sup>by the, which ye are called? How- 8  
beit if ye fulfil the royal law, according to the script-  
ure, Thou shalt love thy neighbour as thyself, ye do 9  
well: but if ye have respect of persons, ye commit  
sin, being convicted by the law as transgressors.  
For whosoever shall keep the whole law, and yet 10  
stumble in one *point*, he is become guilty of all.  
For he that said, Do not commit adultery, said also, 11  
Do not kill. Now if thou dost not commit adul-  
tery, but killest, thou art become a transgressor of  
the law. So speak ye, and so do, as men that are to 12  
be judged by a law of liberty. For judgement *is* 13  
without mercy to him that hath shewed no mercy:  
mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he 14  
hath faith, but have not works? can that faith save  
him? If a brother or sister be naked, and in lack of 15  
daily food, and one of you say unto them, Go in 16  
peace, be ye warmed and filled; and yet ye give  
them not the things needful to the body; what doth  
it profit? Even so faith, if it have not works, is 17  
dead in itself. <sup>2</sup>Yea, a man will say, Thou hast 18  
faith, and I have works: shew me thy faith apart  
<sup>3</sup>from *thy* works, and I by my works will shew thee  
*my* faith. Thou believest that <sup>3</sup>God is one; thou 19  
doest well: the <sup>4</sup>devils also believe, and shudder.  
But wilt thou know, O vain man, that faith apart 20  
from works is barren? Was not Abraham our fa- 21  
ther justified by works, in that he offered up Isaac  
his son upon the altar? <sup>5</sup>Thou seest that faith 22  
wrought with his works, and by works was faith  
made perfect; and the scripture was fulfilled which 23  
saith, And Abraham believed God, and it was reck-  
oned unto him for righteousness; and he was called  
the friend of God. Ye see that by works a man is 24  
justified, and not only by faith. And in like man- 25  
ner was not also Rahab the harlot justified by  
works, in that she received the messengers, and sent  
them out another way? For as the body apart 26  
from the spirit is dead, even so faith apart from  
works is dead.

Be not many\* teachers, my brethren, knowing <sup>3</sup>  
that we shall receive <sup>6</sup>heavier judgement. For in 2  
many things we all stumble. If any stumbleth not  
in word, the same is a perfect man, able to bridle  
the whole body also. Now if we put the horses' <sup>3</sup>

<sup>6</sup> Gr. *greater.*

\* For "many" read "many of you"—*Am. Com.*

bridles into their mouths, that they may obey us,  
 4 we turn about their whole body also. Behold, the  
 ships also, though they are so great, and are driven  
 by rough winds, are yet turned about by a very  
 small rudder, whither the impulse of the steersman  
 5 willeth. So the tongue also is a little member, and  
 boasteth great things. Behold, <sup>1</sup>how much wood is  
 6 kindled by how small a fire! And the tongue is <sup>2</sup>a  
 fire: <sup>3</sup>the world of iniquity among our members is  
 the tongue, which defileth the whole body, and set-  
 teth on fire the wheel of <sup>4</sup>nature, and is set on fire  
 7 by hell. For every <sup>5</sup>kind of beasts and birds, of  
 creeping things and things in the sea, is tamed, and  
 8 hath been tamed <sup>6</sup>by <sup>7</sup>mankind: but the tongue can  
 no man tame; *it is a restless evil, it is full of deadly*  
 9 *poison.* Therewith bless we the Lord and Father;  
 and therewith curse we men, which are made after  
 10 the likeness of God: out of the same mouth cometh  
 forth blessing and cursing. My brethren, these  
 11 things ought not so to be. Doth the fountain send  
 forth from the same opening sweet *water* and bitter?  
 12 can a fig tree, my brethren, yield olives, or a vine  
 figs? neither *can* salt water yield sweet.  
 13 Who is wise and understanding among you? let  
 him shew by his good life his works in meekness  
 14 of wisdom. But if ye have bitter jealousy and fac-  
 tion in your heart, glory not and lie not against the  
 15 truth. This wisdom is not *a wisdom* that cometh  
 down from above, but is earthly, <sup>8</sup>sensual, <sup>9</sup>devilish.  
 16 For where jealousy and faction are, there is confu-  
 17 sion and every vile deed. But the wisdom that is  
 from above is first pure, then peaceable, gentle, easy  
 to be intreated, full of mercy and good fruits, with-  
 18 out <sup>10</sup>variance, without hypocrisy. And the fruit  
 of righteousness is sown in peace <sup>11</sup>for them that  
 make peace.  
 4 Whence *come* wars and whence *come* fightings  
 among you? *come they* not hence, *even* of your pleas-  
 2 ures that war in your members? Ye lust, and have  
 not: ye kill, and <sup>12</sup>covet, and cannot obtain: ye fight  
 3 and war; ye have not, because ye ask not. Ye ask,  
 and receive not, because ye ask amiss, that ye may  
 4 spend *it* in your pleasures. Ye adulteresses\*, know  
 ye not that the friendship of the world is enmity  
 with God? Whosoever therefore would be a friend

<sup>1</sup> Or, how great a forest

<sup>2</sup> Or, a fire, that world of iniquity: the tongue is among our members that which, &c.

<sup>3</sup> Or, that world of iniquity, the tongue, is among our members that which, &c.

<sup>4</sup> Or, birth

<sup>5</sup> Gr. nature.

<sup>6</sup> Or, unto

<sup>7</sup> Gr. the human nature.

<sup>8</sup> Or, natural Or, animal

<sup>9</sup> Gr. demoniacal.

<sup>10</sup> Or, doubtfulness Or, partiality

<sup>11</sup> Or, by

<sup>12</sup> Gr. are jealous.

\* "Adulteresses" add marg. That is, *who break your marriage vow to God.*—Am. Com.

1 Or, *saith in vain,* of the world maketh himself an enemy of God. Or 5  
 2 Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* think ye that the scripture <sup>1</sup>speaketh in vain? <sup>2</sup>Doth the spirit which <sup>3</sup>he made to dwell in us long unto envying? But he giveth <sup>4</sup>more grace. Wherefore 6  
*Or, That spirit which he made to dwell in us yearneth for us even unto jealous envy.* the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto 7  
 3 Some ancient authorities read *doctleth in us.* God; but resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. 8  
 4 Gr. a greater grace. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, 9  
 and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in 10  
 the sight of the Lord, and he shall exalt you.

Speak not one against another, brethren. He that 11  
 speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One *only* is the lawgiver and 12  
 judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

Go to now, ye that say, To-day or to-morrow we 13  
 will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall 14  
 be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then 15  
 5 Gr. *Instead of your saying.* vanisheth away. <sup>5</sup>For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glory- 16  
 ing is evil. To him therefore that knoweth to do 17  
 good, and doeth it not, to him it is sin.

Go to now, ye rich, weep and howl for your mis- 5  
 eries that are coming upon you. Your riches are 2  
 corrupted, and your garments are moth-eaten. Your 3  
 gold and your silver are rusted; and their rust shall be for a testimony <sup>6</sup>against you, and shall eat your flesh as fire. Ye have laid up your treasure in the 4  
 6 Or, *unto* last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken 5  
 your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have 6  
 killed the righteous *one*; he doth not resist you.

7 Gr. *presence.* Be patient therefore, brethren, until the <sup>7</sup>coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until <sup>8</sup>it receive the early and latter rain. Be ye 8  
 8 Or, *he*



- also patient; stablish your hearts : for the <sup>1</sup>coming <sup>1</sup> Gr. *presence*.  
 9 of the Lord is at hand. Murmur not, brethren, one  
 against another, that ye be not judged: behold, the  
 10 judge standeth before the doors. Take, brethren,  
 for an example of suffering and of patience, the  
 11 prophets who spake in the name of the Lord. Be-  
 hold, we call them blessed which endured: ye have  
 heard of the <sup>2</sup>patience of Job, and have seen the end <sup>2</sup> Or, *endurance*  
 of the Lord, how that the Lord is full of pity, and  
 merciful.
- 12 But above all things, my brethren, swear not, nei-  
 ther by the heaven, nor by the earth, nor by any oth- <sup>3</sup> Or, *let yours be the*  
 er oath: but <sup>3</sup>let your yea be yea, and your nay, nay; *yea, yea, and the*  
 that ye fall not under judgement. *nay, nay* Com-  
 pare Matt. v. 37.
- 13 Is any among you suffering? let him pray. Is  
 14 any cheerful? let him sing praise. Is any among  
 you sick? let him call for the elders of the church;  
 and let them pray over him, <sup>4</sup>anointing him with oil <sup>4</sup> Or, *having an-*  
<sup>4</sup> Or, *having an-*  
 15 in the name of the Lord: and the prayer of faith *ointed*  
 shall save him that is sick, and the Lord shall raise  
 him up; and if he have committed sins, it shall be  
 16 forgiven him. Confess therefore your sins one to  
 another, and pray one for another, that ye may be  
 healed. The supplication of a righteous man avail-  
 17 eth much in its working. Elijah was a man of like <sup>5</sup> Or, *nature*  
<sup>5</sup> Or, *nature*  
<sup>6</sup> Gr. *with prayer*.  
<sup>6</sup> Gr. *with prayer*.  
 18 three years and six months. And he prayed again;  
 and the heaven gave rain, and the earth brought  
 forth her fruit.
- 19 My brethren, if any among you do err from the  
 20 truth, and one convert him; <sup>7</sup>let him know, that he <sup>7</sup> Some ancient au-  
<sup>7</sup> Some ancient au-  
<sup>7</sup> Some ancient au-  
 which converteth a sinner from the error of his way *thorities read*  
 shall save a soul from death, and shall cover a mul- *know ye.*  
 titude of sins.

# THE FIRST EPISTLE GENERAL OF PETER.

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PETER, an apostle of Jesus Christ, to the elect **1**  
 who are sojourners of the Dispersion in Pontus,  
 Galatia, Cappadocia, Asia, and Bithynia, according **2**  
 to the foreknowledge of God the Father, in sancti-  
 fication of the Spirit, unto obedience and sprinkling  
 of the blood of Jesus Christ: Grace to you and  
 peace be multiplied.

Blessed *be* the God and Father of our Lord Jesus **3**  
 Christ, who according to his great mercy begat us  
 again unto a living hope by the resurrection of  
 Jesus Christ from the dead, unto an inheritance in- **4**  
 corruptible, and undefiled, and that fadeth not  
 away, reserved in heaven for you, who by the **5**  
 power of God are guarded through faith unto a sal-  
 vation ready to be revealed in the last time. Where- **6**  
 in ye greatly rejoice, though now for a little while,  
 if need be, ye have been put to grief in manifold  
<sup>1</sup>temptations, that the proof of your faith, *being* **7**  
 more precious than gold that perisheth though it is  
 proved by fire, might be found unto praise and  
 glory and honour at the revelation of Jesus Christ:  
 whom not having seen ye love; on whom, though **8**  
 now ye see him not, yet believing, ye rejoice greatly  
 with joy unspeakable and <sup>2</sup>full of glory: receiving **9**  
 the end of your faith, *even* the salvation of *your*  
 souls. Concerning which salvation the prophets **10**  
 sought and searched diligently, who prophesied of  
 the grace that *should come* unto you: searching what **11**  
*time* or what manner of time the Spirit of Christ  
 which was in them did point unto, when it testified  
 beforehand the sufferings <sup>3</sup>of Christ, and the glories

1 Or, *trials*

2 Gr. *glorified*.

3 Gr. *unto*.

- 12 that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you <sup>1</sup>by the <sup>2</sup>Holy Ghost sent forth from heaven; which things angels desire to look into. <sup>1</sup> Gr. in. <sup>2</sup> Or, Holy Spirit
- 13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that <sup>3</sup>is to be brought unto you at the revelation of Jesus <sup>3</sup> Gr. is being brought.
- 14 Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the*
- 15 *time of your ignorance*: but <sup>4</sup>like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; <sup>4</sup> Or, like the Holy One which called you
- 16 for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your
- 17 fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ:
- 18 who was foreknown indeed before the foundation of the world, but was manifested at the end of the
- 19 times for your sake, who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in
- 20 God. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another <sup>5</sup>from the heart fervently: <sup>5</sup> Many ancient authorities read from a clean heart.
- 21 having been begotten again, not of corruptible seed, but of incorruptible, through the word of <sup>6</sup>God, <sup>6</sup> Or, God who liveth
- 22 which liveth and abideth. For,
- All flesh is as grass,  
And all the glory thereof as the flower of grass.  
The grass withereth, and the flower falleth:
- 23 But the <sup>7</sup>word of the Lord abideth for ever. <sup>7</sup> Gr. saying.
- And this is the <sup>7</sup>word of good tidings which was preached unto you.
- 2 Putting away therefore all <sup>8</sup>wickedness, and all <sup>8</sup> Or, malice
- guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the <sup>9</sup>spiritual milk <sup>9</sup> Gr. reasonable.\*
- which is without guile, that ye may grow thereby
- 3 unto salvation; if ye have tasted that the Lord is
- 4 gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, <sup>10</sup>precious, <sup>10</sup> Or, honourable

\* In marg. <sup>9</sup> for "reasonable" read "belonging to the reason."—  
Am. Com.

- <sup>1</sup> Or, a spiritual ye also, as living stones, are built up <sup>1a</sup> a spiritual <sup>5</sup>  
*house for a holy* house, to be a holy priesthood, to offer up spiritual  
*priesthood* sacrifices, acceptable to God through Jesus Christ.  
<sup>2</sup> Or, a scripture Because it is contained in <sup>2</sup>scripture, <sup>6</sup>  
Behold, I lay in Zion a chief corner stone, elect,  
<sup>3</sup> Or, honourable <sup>3</sup>precious:  
<sup>4</sup> Or, it And he that believeth on <sup>4</sup>him shall not be put  
to shame.  
<sup>5</sup> Or, In your sight. <sup>5</sup>For you therefore which believe is the <sup>6</sup>precious- <sup>7</sup>  
<sup>6</sup> Or, honour ness: but for such as disbelieve,  
The stone which the builders rejected,  
The same was made the head of the corner;  
and, <sup>8</sup>  
<sup>7</sup> Gr. who. A stone of stumbling, and a rock of offence;  
<sup>8</sup> Or, stumble, be- <sup>7</sup>For they <sup>8</sup>stumble at the word, being disobedient:  
*ing disobedient to* whereunto also they were appointed. But ye are an <sup>9</sup>  
*the word* elect race, a royal priesthood, a holy nation, a peo-  
ple for *God's* own possession, that ye may shew forth  
the excellencies of him who called you out of dark-  
ness into his marvellous light: which in time past <sup>10</sup>  
were no people, but now are the people of God:  
which had not obtained mercy, but now have ob-  
tained mercy.  
Beloved, I beseech you as sojourners and pilgrims, <sup>11</sup>  
to abstain from fleshly lusts, which war against the  
soul; having your behaviour seemly among the <sup>12</sup>  
Gentiles; that, wherein they speak against you as  
evil-doers, they may by your good works, which  
they behold, glorify God in the day of visitation.  
Be subject to every <sup>9</sup>ordinance of man for the <sup>13</sup>  
Lord's sake: whether it be to the king, as supreme;  
<sup>10</sup> Gr. through. or unto governors, as sent <sup>10</sup>by him for vengeance <sup>14</sup>  
on evil-doers and for praise to them that do well.  
For so is the will of God, that by well-doing ye <sup>15</sup>  
should put to silence the ignorance of foolish men:  
<sup>11</sup> Gr. having. as free, and not <sup>11</sup>using your freedom for a cloke of <sup>16</sup>  
<sup>12</sup> Or, malice <sup>12</sup>wickedness, but as bondservants of God. Honour <sup>17</sup>  
all men. Love the brotherhood. Fear God. Hon-  
our the king.  
<sup>13</sup> Gr. Household- <sup>13</sup>Servants, *be* in subjection to your masters with <sup>18</sup>  
*servants.* all fear; not only to the good and gentle, but also  
<sup>14</sup> Gr. grace. to the froward. For this is <sup>14</sup>acceptable, if for <sup>19</sup>  
<sup>15</sup> Gr. of. conscience <sup>15</sup>toward God a man endureth griefs,  
suffering wrongfully. For what glory is it, if, <sup>20</sup>  
when ye sin, and are buffeted *for it*, ye shall take it  
patiently? but if, when ye do well, and suffer *for it*,  
ye shall take it patiently, this is <sup>14</sup>acceptable with  
God. For hereunto were ye called: because Christ <sup>21</sup>

- also suffered for you, leaving you an example, that  
 22 ye should follow his steps: who did no sin, neither  
 23 was guile found in his mouth: who, when he was  
 reviled, reviled not again; when he suffered, threat-  
 ened not; but committed <sup>1</sup>*himself* to him that judg- 1 Or, his cause  
 24 eth righteously: who his own self <sup>2</sup>*bare* our sins in 2 Or, carried up  
... to the tree  
 his body upon the tree, that we, having died unto  
 sins, might live unto righteousness; by whose <sup>3</sup>*stripes* 3 Gr. bruise.  
 25 ye were healed. For ye were going astray like  
 sheep; but are now returned unto the Shepherd and  
 'Bishop of your souls. 4 Or, Overseer
- 3 In like manner, ye wives, *be* in subjection to your  
 own husbands; that, even if any obey not the word,  
 they may without the word be gained by the <sup>5</sup>*behav-* 5 Or, manner of  
life  
 2 iour of their wives; beholding your chaste <sup>5</sup>*behav-*  
 3 iour *coupled* with fear. Whose *adorning* let it not  
 be the outward adorning of plaiting the hair, and of  
 wearing jewels of gold, or of putting on apparel;  
 4 but *let it be* the hidden man of the heart, in the in-  
 corruptible *apparel* of a meek and quiet spirit, which  
 5 is in the sight of God of great price. For after this  
 manner aforetime the holy women also, who hoped  
 in God, adorned themselves, being in subjection to 6 Or, husbands (as  
Sarah . . . ye  
are become), do-  
ing well, and not  
being afraid  
 6 their own <sup>6</sup>*husbands*: as Sarah obeyed Abraham,  
 calling him lord: whose children ye now are, if ye  
 do well, and are not <sup>7</sup>*put* in fear by any terror. 7 Or, afraid with
- 7 Ye husbands, in like manner, dwell with *your*  
*wives* according to knowledge, giving honour <sup>8</sup>*unto* 8 Gr. unto the fe-  
male vessel, as  
weaker.  
 the woman, as unto the weaker vessel, as being also  
 joint-heirs of the grace of life; to the end that your  
 prayers be not hindered.
- 8 Finally, *be* ye all likeminded, <sup>9</sup>*compassionate*, lov- 9 Gr. sympathetic.  
 9 ing as brethren, tenderhearted, humbleminded: not  
 rendering evil for evil, or reviling for reviling; but  
 contrariwise blessing; for hereunto were ye called,  
 10 that ye should inherit a blessing. For,  
 He that would love life,  
 And see good days,  
 Let him refrain his tongue from evil,  
 And his lips that they speak no guile:  
 11 And let him turn away from evil, and do good;  
 Let him seek peace, and pursue it.  
 12 For the eyes of the Lord are upon the righteous,  
 And his ears unto their supplication:  
 But the face of the Lord is upon them that do  
 evil.
- 13 And who is he that will harm you, if ye be zealous  
 14 of that which is good? But and if ye should suffer



for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also 'suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, 20 when the longsuffering of God waited in the days of Noah, while the ark was a preparing,<sup>2</sup> wherein few, that is, eight souls, were saved through water: which also <sup>3</sup>after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the <sup>4</sup>interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into 22 heaven; angels and authorities and powers being made subject unto him.

Forasmuch then as Christ suffered in the flesh, <sup>4</sup>arm ye yourselves also with the same <sup>5</sup>mind; for he that hath suffered in the flesh hath ceased <sup>6</sup>from sin; that <sup>7</sup>ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: wherein they think it strange that ye run not with *them* into the same <sup>8</sup>excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. For unto this end <sup>9</sup>was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand: be ye therefore of sound mind and be sober unto <sup>10</sup>prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold

<sup>1</sup> Many ancient authorities read *died*.

<sup>2</sup> Or, into which few, that is, eight souls, were brought safely through water

<sup>3</sup> Or, in the anti-type

<sup>4</sup> Or, inquiry  
Or, appeal

<sup>5</sup> Or, thought

<sup>6</sup> Some ancient authorities read *unto sine*.

<sup>7</sup> Or, he no longer . . . his time

<sup>8</sup> Or, flood

<sup>9</sup> Or, were the good tidings preached

<sup>10</sup> Gr. prayers.

- 11 grace of God; if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion <sup>1</sup>for ever and ever. Amen.
- 12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you:
- 13 but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also
- 14 ye may rejoice with exceeding joy. If ye are reproached <sup>2</sup>for the name of Christ, blessed *are ye*; be- <sup>2</sup>Gr. *in*.
- 15 eth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in
- 16 other men's matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify
- 17 God in this name. For the time *is come* for judgment to begin at the house of God: and if *it begin*
- 18 first at us, what *shall be* the end of them that obey
- 19 not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner
- 20 appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.
- 5 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that
- 2 shall be revealed: Tend the flock of God which is <sup>3</sup>among you, <sup>3</sup>Some ancient authorities omit *exercising the oversight*.  
<sup>4</sup>exercising the oversight, not of constraint, but willingly, <sup>4</sup>according unto God\*; nor yet
- 3 for filthy lucre, but of a ready mind; neither as lord-  
<sup>4</sup>Some ancient authorities omit *according unto God*.  
ing it over the charge allotted to you, but making
- 4 yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive
- 5 the crown of glory that fadeth not away. <sup>5</sup>Like-  
<sup>5</sup>Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*.  
wise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth
- 6 grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you
- 7 in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh

\* For "according unto God" read "according to the will of God" (and so in marg. 4). Comp. Rom. viii. 27.—Am. Com.

- about, seeking whom he may devour: whom with- 9  
stand stedfast in <sup>1</sup>your faith, knowing that the same  
<sup>1</sup> Or, *the* sufferings are <sup>2</sup>accomplished in your <sup>3</sup>brethren who  
<sup>2</sup> Gr. *being accom-* are in the world. And the God of all grace, who 10  
<sup>3</sup> Gr. *brotherhood.* called you unto his eternal glory in Christ, after that  
<sup>4</sup> Or, *restore* ye have suffered a little while, shall himself <sup>4</sup>perfect,  
<sup>5</sup> Many ancient au- establish, strengthen<sup>5</sup> you. To him *be* the dominion 11  
<sup>6</sup> Gr. *unto the ages* <sup>6</sup>for ever and ever. Amen.  
<sup>7</sup> Gr. *the.* By Silvanus, <sup>7</sup>our faithful brother, as I account 12  
<sup>8</sup> That is, The him, I have written unto you briefly, exhorting, and  
church, or, The testifying that this is the true grace of God: stand  
sister. ye fast therein. <sup>8</sup>She that is in Babylon, elect to- 13  
gether with *you*, saluteth you; and *so doth* Mark my  
son. Salute one another with a kiss of love. 14  
Peace be unto you all that are in Christ.

# THE SECOND EPISTLE GENERAL OF PETER.

- 1 <sup>1</sup>SIMON PETER, a <sup>2</sup>servant and apostle of Jesus Christ, to them that have obtained <sup>3</sup>a like precious faith with us in the righteousness of <sup>4</sup>our God and Saviour Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us <sup>5</sup>by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of <sup>6</sup>the divine nature, having escaped from <sup>7</sup>the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge <sup>8</sup>temperance; and in *your* temperance patience; and in *your* patience godliness; and in *your* godliness love of the brethren†; and in *your* love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, <sup>9</sup>seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do <sup>10</sup>these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

<sup>1</sup> Many ancient authorities read Symeon.

<sup>2</sup> Gr. bondservant.

<sup>3</sup> Gr. an equally precious.

<sup>4</sup> Or, our God and the Saviour

<sup>5</sup> Some ancient authorities read through glory and virtue.

<sup>6</sup> Or, a

<sup>7</sup> Or, self-control

<sup>8</sup> Or, closing his eyes

\* Let marg. <sup>4</sup> and the text exchange places.—*Am. Com.*

† For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren*.—*Am. Com.*

Wherefore I shall be ready always to put you in <sup>12</sup> remembrance of these things, though ye know them, and are established in the truth which is with *you*. And I think it right, as long as I am in this taber- <sup>13</sup> nacle, to stir you up by putting you in remembrance; knowing that the putting off of my taber- <sup>14</sup> nacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that <sup>15</sup> at every time ye may be able after my <sup>1</sup>decease to call these things to remembrance. For we did not <sup>16</sup> follow cunningly devised fables, when we made known unto you the power and <sup>2</sup>coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he <sup>3</sup>received from God the Father <sup>17</sup> honour and glory, when there <sup>4</sup>came such a voice to him from the excellent glory\*, This is my beloved Son, in whom I am well pleased: and this voice we <sup>18</sup> *ourselves* heard <sup>5</sup>come† out of heaven, when we were with him in the holy mount. And we have the <sup>19</sup> word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a <sup>6</sup>dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no <sup>20</sup> prophecy of scripture is of <sup>7</sup>private interpretation. For no prophecy ever <sup>8</sup>came by the will of man: <sup>21</sup> but men spake from God, being moved by the <sup>9</sup>Holy Ghost.

But there arose false prophets also among the peo- <sup>2</sup> ple, as among you also there shall be false teachers, who shall privily bring in <sup>10</sup>destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many <sup>2</sup> shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words <sup>3</sup> make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if God spared not angels when <sup>4</sup> they sinned, but <sup>11</sup>cast them down to <sup>12</sup>hell, and committed them to <sup>13</sup>pits of darkness, to be reserved unto judgement; and spared not the ancient world, <sup>5</sup> but preserved Noah with seven others, <sup>14</sup>a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of <sup>6</sup>

<sup>1</sup> Or, departure

<sup>2</sup> Gr. presence.

<sup>3</sup> Gr. having received.

<sup>4</sup> Gr. was brought . . . by the majestic glory.

<sup>5</sup> Gr. brought.

<sup>6</sup> Gr. equalid.

<sup>7</sup> Or, special

<sup>8</sup> Gr. was brought.

<sup>9</sup> Or, Holy Spirit.

<sup>10</sup> Or, sects of perdition

<sup>11</sup> Or, cast them into dungeons

<sup>12</sup> Gr. Tartarus.

<sup>13</sup> Some ancient authorities read chains.

<sup>14</sup> Gr. a herald.

\* For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. 4.—*Am. Com.*

† For "come" read "borne" and omit marg. 5.—*Am. Com.*



- Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example  
 7 unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life  
 8 of the wicked (for that righteous man dwelling among them, in seeing and hearing, <sup>1</sup>vexed *his* righteous soul from day to day with *their* lawless deeds):  
 9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they  
 11 tremble not to rail at <sup>2</sup>dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born <sup>3</sup>mere animals <sup>4</sup>to be taken and destroyed, railing in matters whereof they are ignorant, shall in their <sup>5</sup>destroying  
 13 surely be destroyed, suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their  
 14 <sup>6</sup>love-feasts\* while they feast with you; having eyes full of <sup>7</sup>adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised  
 15 in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of <sup>8</sup>Beor, who loved the hire  
 16 of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice  
 17 and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.  
 18 For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that  
 19 live in error; promising them liberty, while they themselves are bondservants of corruption; for of <sup>9</sup>whom a man is overcome, of the same is he also  
 20 brought into bondage. For if, after they have escaped the defilements of the world through the knowledge of <sup>10</sup>the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.  
 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn

1 Gr. *tormented*.2 Gr. *glories*.3 Gr. *natural*.4 Or, *to take and to destroy*5 Or, *corruption*.6 Many ancient authorities read *deceivings*.7 Gr. *an adulteress*.8 Many ancient authorities read *Esosor*.9 Or, *what*10 Many ancient authorities read *our*.

\* For "love-feasts" read "deceivings", and in marg.<sup>6</sup> read Some ancient authorities read *love-feasts*.—*Am. Com.*

back from the holy commandment delivered unto them. It has happened unto them according to the 22 true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

This is now, beloved, the second epistle that I write 3 unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should 2 remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing 3 this first, that <sup>1</sup>in the last days mockers shall come with mockery, walking after their own lusts, and 4 saying, Where is the promise of his <sup>2</sup>coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there 5 were heavens from of old, and an earth compacted out of water and <sup>3</sup>amidst water, by the word of God; by which means the world that then was, being over- 6 flowed with water, perished: but the heavens that 7 now are, and the earth, by the same word have been <sup>4</sup>stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

But forget not this one thing, beloved, that one 8 day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack 9 concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a 10 thief; in the which the heavens shall pass away with a great noise, and the <sup>5</sup>elements shall be dissolved with fervent heat, and the earth and the works that 11 are therein shall be <sup>6</sup>burned up. Seeing that these 12 things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking for and <sup>7</sup>earnestly desiring the <sup>2</sup>com- 13 ing of the day of God, by reason of which the heavens being on fire shall be dissolved, and the <sup>5</sup>elements shall melt with fervent heat? But, according 13 to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these 14 things, give diligence that ye may be found in peace, without spot and blameless in his sight. And ac- 15 count that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, ac-

<sup>1</sup> Gr. in the last of the days.

<sup>2</sup> Gr. presence.

<sup>3</sup> Or, through

<sup>4</sup> Or, stored with fire

<sup>5</sup> Or, heavenly bodies

<sup>6</sup> The most ancient manuscripts read discovered.

<sup>7</sup> Or, hastening

according to the wisdom given to him, wrote unto  
16 you; as also in all *his* epistles, speaking in them of  
these things; wherein are some things hard to be  
understood, which the ignorant and unstedfast wrest,  
as *they do* also the other scriptures, unto their own  
17 destruction. Ye therefore, beloved, knowing *these*  
*things* beforehand, beware lest, being carried away  
with the error of the wicked, ye fall from your own  
18 stedfastness. But grow in the grace and knowl-  
edge of our Lord and Saviour Jesus Christ. To  
him *be* the glory both now and <sup>1</sup>for ever. Amen.

<sup>1</sup> Gr. unto the day  
of eternity.

# THE FIRST EPISTLE GENERAL OF JOHN.

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THAT which was from the beginning, that which 1  
 we have heard, that which we have seen with our  
 eyes, that which we beheld, and our hands handled,  
 concerning the <sup>1</sup>Word of life (and the life was mani- 2  
 fested, and we have seen, and bear witness, and de-  
 clare unto you the life, the eternal *life*, which was 3  
 with the Father, and was manifested unto us); that  
 which we have seen and heard declare we unto you  
 also, that ye also may have fellowship with us: yea,  
 and our fellowship is with the Father, and with his  
 Son Jesus Christ: and these things we write, that 4  
<sup>2</sup>our joy may be fulfilled.

<sup>1</sup> Or, word

<sup>2</sup> Many ancient  
 authorities read  
 your.

And this is the message which we have heard 5  
 from him, and announce unto you, that God is light,  
 and in him is no darkness at all. If we say that we 6  
 have fellowship with him, and walk in the darkness,  
 we lie, and do not the truth: but if we walk in the 7  
 light, as he is in the light, we have fellowship one  
 with another, and the blood of Jesus his Son cleans-  
 eth us from all sin. If we say that we have no sin, 8  
 we deceive ourselves, and the truth is not in us. If 9  
 we confess our sins, he is faithful and righteous to  
 forgive us our sins, and to cleanse us from all un-  
 righteousness. If we say that we have not sinned, 10  
 we make him a liar, and his word is not in us.

My little children, these things write I unto you, 2  
 that ye may not sin. And if any man sin, we have  
 an <sup>3</sup>Advocate with the Father, Jesus Christ the  
 righteous: and he is the propitiation for our sins; 2  
 and not for ours only, but also for the whole world.  
 And hereby know we that we know him, if we keep 3  
 his commandments. He that saith, I know him, 4  
 and keepeth not his commandments, is a liar, and

<sup>3</sup> Or, Comforter  
 Or, Helper  
 Gr. Paraclete.

- 5 the truth is not in him: but whoso keepeth his word, in him verily hath the love of God been perfected.
- 6 Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.
- 7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which
- 8 ye heard. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now.
- 10 He that loveth his brother abideth in the light, and
- 11 there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
- 12 I write unto you, *my* little children, because your
- 13 sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. <sup>1</sup>I have <sup>1</sup>Or, I wrote written unto you, little children, because ye know
- 14 the Father. <sup>1</sup>I have written unto you, fathers, because ye know him which is from the beginning. <sup>1</sup>I have written unto you, young men, because ye are strong, and the word of God abideth in you,
- 15 and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is
- 16 not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.
- 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.
- 18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the
- 19 last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest <sup>2</sup>how that they all are not of <sup>2</sup>Or, that not all are of us
- 20 us. And ye have an anointing from the Holy One,
- 21 <sup>3</sup>and ye know all things. I have not written unto you because ye know not the truth, but because ye <sup>3</sup>Some very ancient authorities read and ye all know.
- 22 know it, and <sup>4</sup>because no lie is of the truth. Who is <sup>4</sup>Or, that the liar but he that denieth that Jesus is the Christ?



This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised <sup>1</sup>us, *even* the life eternal. These things have I written unto you concerning them that would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, <sup>2</sup>and is true, and is no lie, and even as it taught you, <sup>3</sup>ye abide in him. And now, <sup>4</sup>*my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed <sup>5</sup>before him at his <sup>6</sup>coming. If ye know that he is righteous, <sup>6</sup>ye know that every one also that doeth righteousness is begotten of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if <sup>7</sup>he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to <sup>8</sup>take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither <sup>9</sup>knoweth him. *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and

<sup>1</sup> Some ancient authorities read you.

<sup>2</sup> Or, so it is true, and is no lie; and even as etc.

<sup>3</sup> Or, abide ye

<sup>4</sup> Gr. from him.

<sup>5</sup> Gr. presence.

<sup>6</sup> Or, know ye

<sup>7</sup> Or, it

<sup>8</sup> Or, bear sins

<sup>9</sup> Or, hath known

slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you.

14 We know that we have passed out of death into life, because we love the brethren. He that loveth

15 not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer

16 hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we

17 ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his

brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

18 *My* little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby

19 shall we know that we are of the truth, and shall

20 assure our heart before him, whereinsoever our <sup>1 Gr. persuade.</sup> heart condemn us; because God\* is greater than our

21 heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward

22 God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the

23 things that are pleasing in his sight. And this is his commandment, that we should <sup>2 Gr. believe the name.</sup> believe in the name of his Son Jesus Christ, and love one another,

24 even as he gave us commandment. And he that keepeth his commandments abideth in him, and he

in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many

2 false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which

confesseth that Jesus Christ is come in the flesh is

3 of God: and every spirit which <sup>3 Some ancient authorities read annulleth Jesus.</sup> confesseth not Jesus is not of God: and this is the *spirit* of the

antichrist, whereof ye have heard that it cometh;

4 and now it is in the world already. Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in

5 the world. They are of the world: therefore speak they *as* of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we

know the spirit of truth, and the spirit of error.

\* For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.).—*Am. Com.*

<sup>1</sup> Or, in our case

Beloved, let us love one another: for love is of 7  
 God; and every one that loveth is begotten of God, 8  
 and knoweth God. He that loveth not knoweth 8  
 not God; for God is love. Herein was the love of 9  
 God manifested <sup>1</sup>in us, that God hath sent his only  
 begotten Son into the world, that we might live  
 through him. Herein is love, not that we loved 10  
 God, but that he loved us, and sent his Son *to be* the  
 propitiation for our sins. Beloved, if God so loved 11  
 us, we also ought to love one another. No man 12  
 hath beheld God at any time: if we love one an-  
 other, God abideth in us, and his love is perfected  
 in us: hereby know we that we abide in him, and 13  
 he in us, because he hath given us of his Spirit.  
 And we have beheld and bear witness that the Fa- 14  
 ther hath sent the Son *to be* the Saviour of the  
 world. Whosoever shall confess that Jesus is the 15  
 Son of God, God abideth in him, and he in God.  
 And we know and have believed the love which 16  
 God hath <sup>1</sup>in us. God is love; and he that abideth  
 in love abideth in God, and God abideth in him.  
 Herein is love made perfect with us, that we may 17  
 have boldness in the day of judgement; because as  
 he is, even so are we in this world. There is no 18  
 fear in love: but perfect love casteth out fear, be-  
 cause fear hath punishment; and he that feareth is  
 not made perfect in love. We love, because he 19  
 first loved us. If a man say, I love God, and hateth 20  
 his brother, he is a liar: for he that loveth not his  
 brother whom he hath seen, <sup>2</sup>cannot love God whom  
 he hath not seen. And this commandment have we 21  
 from him, that he who loveth God love his brother  
 also.

<sup>2</sup> Many ancient  
 authorities read  
*how can he love  
 God whom he hath  
 not seen?*

Whosoever believeth that Jesus is the Christ is 5  
 begotten of God: and whosoever loveth him that  
 begat loveth him also that is begotten of him. Here- 2  
 by we know that we love the children of God, when  
 we love God, and do his commandments. For this 3  
 is the love of God, that we keep his commandments:  
 and his commandments are not grievous. For what- 4  
 soever is begotten of God overcometh the world:  
 and this is the victory that hath overcome the world, 5  
*even our faith.* And who is he that overcometh the  
 world, but he that believeth that Jesus is the Son of 6  
 God? This is he that came by water and blood, 6  
*even* Jesus Christ; not <sup>3</sup>with the water only, but  
<sup>3</sup>with the water and <sup>3</sup>with the blood. And it is the 7  
 Spirit that beareth witness, because the Spirit is the

<sup>3</sup> Gr. *in*.

- 8 truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three  
 9 agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.  
 10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And  
 11 the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life.  
 12  
 13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that  
 14 believe on the name of the Son of God. And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us:  
 15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we  
 16 have asked of him. If any man see his brother <sup>1</sup> sinning a sin not unto death, <sup>1</sup>he shall ask, and *God* <sup>1</sup>will give him life for them that sin not unto death. *Or, he shall ask: and shall give him life, even to them &c.*  
 There is <sup>2</sup>a sin unto death: not concerning this do I <sup>2</sup>say that he should make request. All unrighteousness is sin: and there is <sup>2</sup>a sin not unto death. *Or, sin*  
 18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth  
 19 <sup>3</sup>him\*, and the evil one toucheth him not. We know <sup>3</sup>that we are of God, and the whole world lieth in the *Or, himself*  
 20 evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true  
 21 God, and eternal life. *My* little children, guard yourselves from idols.

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\* Substitute marg.<sup>3</sup> for the text, and add marg.<sup>3</sup> Some ancient manuscripts read *him*.—*Am. Com.*

## THE SECOND EPISTLE OF JOHN.

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THE elder unto the elect lady\* and her children, 1  
whom I love in truth; and not I only, but also all 2  
they that know the truth; for the truth's sake which 3  
abideth in us, and it shall be with us for ever: Grace, 3  
mercy, peace shall be with us, from God the Father,  
and from Jesus Christ, the Son of the Father, in truth  
and love.

I rejoyce greatly that I have found *certain* of thy 4  
children walking in truth, even as we received com-  
mandment from the Father. And now I beseech 5  
thee, lady\*, not as though I wrote to thee a new com-  
mandment, but that which we had from the begin-  
ning, that we love one another. And this is love, 6  
that we should walk after his commandments. This  
is the commandment, even as ye heard from the be-  
ginning, that ye should walk in it. For many de- 7  
ceivers are gone forth into the world, *even* they that  
confess not that Jesus Christ cometh in the flesh.  
This is the deceiver and the antichrist. Look to 8  
yourselves, that ye lose not the things which <sup>2</sup>we  
have wrought, but that ye receive a full reward.  
Whosoever <sup>3</sup>goeth onward and abideth not in the 9  
teaching of Christ, hath not God: he that abideth in  
the teaching, the same hath both the Father and the  
Son. If any one cometh unto you, and bringeth 10  
not this teaching, receive him not into *your* house,  
and give him no greeting: for he that giveth him 11  
greeting partaketh in his evil works.

Having many things to write unto you, I would 12  
not *write them* with paper and ink: but I hope to  
come unto you, and to speak face to face that your  
joy may be fulfilled. The children of thine elect 13  
sister salute thee.

---

\* "lady" add marg. Or, *Cyria—Am. Com.*

<sup>1</sup> Or, *destroy*

<sup>2</sup> Many ancient au-  
thorities read *ye*.

<sup>3</sup> Or, *taketh the lead*



## THE THIRD EPISTLE OF JOHN.

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- 1 THE elder unto Gaius the beloved, whom I love in truth.
- 2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prosper-<sup>1</sup>
- 3 eth. For I 'rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walk-<sup>1</sup> Or, rejoice greatly, when brethren come and bear witness
- 4 est in truth. Greater <sup>2</sup>joy have I none than <sup>2</sup>this, to hear of my children walking in the truth. <sup>2</sup> Some ancient authorities read grace.\*
- 5 Beloved, thou doest a faithful work in whatsoever<sup>3</sup> Or, these things that I may hear
- 6 thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on
- 7 their journey worthily of God: because that for the sake of the Name they went forth, taking nothing
- 8 of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth†.
- 9 I wrote somewhat unto the church: but Diotrophes, who loveth to have the preeminence among
- 10 them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and
- 11 casteth *them* out of the church. Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath
- 12 not seen God. Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.
- 13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen:
- 14 but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

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\* Dele marg.<sup>2</sup>.—*Am. Com.*

† For "with the truth" read "for the truth."—*Am. Com.*

# THE GENERAL EPISTLE OF JUDE.

---

<sup>1</sup> *Gr. bondservant.* JUDAS\*, a <sup>1</sup>servant of Jesus Christ, and brother of 1  
<sup>2</sup> *Or, to them that are beloved in God the Father, and kept for Jesus Christ, being called* James, <sup>2</sup>to them that are called, beloved in God the 2  
 Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.  
 Beloved, while I was giving all diligence to write 3  
 unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in 4  
 privily, *even* they who were of old set forth† unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying <sup>3</sup>our only 5  
 Master and Lord, Jesus Christ.  
 Now I desire to put you in remembrance, though 5  
<sup>4</sup> *Many very ancient authorities read Jesus.* ye know all things once for all, how that <sup>4</sup>the Lord, 6  
 having saved a people out of the land of Egypt, <sup>5</sup>afterward destroyed them that believed not. And 6  
<sup>5</sup> *Gr. the second time.* angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, 7  
 and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth <sup>6</sup>as an example, suffering the punishment of eternal fire. Yet in 8  
<sup>6</sup> *Or, as an example of eternal fire, suffering punishment.* like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at <sup>7</sup>dignities. But Michael the archangel, when contending 9  
<sup>7</sup> *Gr. glories.* with the devil he disputed about the body of Moses, durst not bring against him a railing judgement,

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\* For "Judas" read "Jude" and add marg. Gr. *Judas*.—*Am. Com.*  
 † For "set forth" read "written of beforehand," putting the present text into the marg.—*Am. Com.*

- 10 but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they <sup>1</sup>destroyed. Woe unto them! for they went in the way of Cain, and <sup>2</sup>ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are <sup>3</sup>hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, <sup>4</sup>plucked up by the roots; wild waves of the sea, foaming out their own <sup>5</sup>shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with <sup>6</sup>ten thousands of his holy ones, to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons for the sake of advantage.
- 17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after <sup>7</sup>their own ungodly lusts. These are they who make separations, <sup>8</sup>sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. <sup>9</sup>And on some\* have mercy, <sup>10</sup>who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.
- 24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and <sup>11</sup>for evermore. Amen.

<sup>1</sup> Or, corrupted  
<sup>2</sup> Or, cast themselves away through

<sup>3</sup> Or, spots

<sup>4</sup> Gr. shames.

<sup>5</sup> Gr. his holy myriads.

<sup>6</sup> Gr. their own lusts of ungodliness.

<sup>7</sup> Or, natural  
 Or, animal

<sup>8</sup> The Greek text in this passage (And . . . fire) is somewhat uncertain.

<sup>9</sup> Or, while they dispute with you

<sup>10</sup> Gr. unto all the ages.

\* Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*—Am. Com.

# THE REVELATION

OF

S. JOHN THE DIVINE.

1 Or, gave unto him, to shew unto his servants the things &c. THE Revelation of Jesus Christ, which God <sup>1</sup>gave **1**  
2 Gr. bondservants: and so throughout this book. him to shew unto his <sup>2</sup>servants, *even* the things  
3 Or, them. which must shortly come to pass: and he sent and  
signified <sup>3</sup>it by his angel unto his servant John; who **2**  
bare witness of the word of God, and of the testi-  
mony of Jesus Christ, *even* of all things that he saw. **3**  
Blessed is he that readeth, and they that hear the  
words of the prophecy, and keep the things which  
are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: **4**  
Grace to you and peace, from him which is and  
4 Or, which cometh which was and <sup>4</sup>which is to come; and from the  
seven Spirits which are before his throne; and from **5**  
Jesus Christ, *who is* the faithful witness, the first-  
born of the dead, and the ruler of the kings of the  
5 Many authorities, some ancient, read washed.  
6 Gr. in. earth. Unto him that loveth us, and <sup>5</sup>loosed us  
from our sins <sup>6</sup>by his blood; and he made us *to be* **6**  
a kingdom, *to be* priests unto his God and Father;  
7 Gr. unto the ages of the ages. Many ancient authorities omit of the ages.  
to him *be* the glory and the dominion <sup>7</sup>for ever and  
ever. Amen. Behold, he cometh with the clouds; **7**  
and every eye shall see him, and they which pierced  
him; and all the tribes of the earth shall mourn  
over him. Even so, Amen.

8 Or, the Lord, the God\* I am the Alpha and the Omega, saith <sup>8</sup>the Lord **8**  
9 Or, he which God, <sup>9</sup>which is and which was and <sup>4</sup>which is to come,  
the Almighty.

I John, your brother and partaker with you in **9**  
the tribulation and kingdom and patience *which are*  
in Jesus, was in the isle that is called Patmos, for

- 10 the word of God and the testimony of Jesus. I was  
 in the Spirit on the Lord's day, and I heard behind  
 11 me a great voice, as of a trumpet saying, What thou  
 seest, write in a book, and send *it* to the seven  
 churches; unto Ephesus, and unto Smyrna, and  
 unto Pergamum, and unto Thyatira, and unto Sar-  
 dis, and unto Philadelphia, and unto Laodicea.  
 12 And I turned to see the voice which spake with me.  
 And having turned I saw seven golden <sup>1 Gr. lampstands.</sup> 'candlesticks;  
 13 and in the midst of the 'candlesticks one like unto  
<sup>2 Or, the Son of man\*</sup> <sup>2</sup> a son of man, clothed with a garment down to the  
 foot, and girt about at the breasts with a golden  
 14 girdle. And his head and his hair were white as  
 white wool, *white* as snow; and his eyes were as a  
 15 flame of fire; and his feet like unto burnished brass,  
 as if it had been refined in a furnace; and his voice  
 16 as the voice of many waters. And he had in his  
 right hand seven stars: and out of his mouth pro-  
 ceeded a sharp two-edged sword: and his counte-  
 17 nance was as the sun shineth in his strength. And  
 when I saw him, I fell at his feet as one dead. And  
 he laid his right hand upon me, saying, Fear not;  
 18 I am the first and the last, and the Living one; and  
 I <sup>3</sup> was dead, and behold, I am alive <sup>4</sup> for evermore, <sup>3 Gr. became.</sup>  
 19 and I have the keys of death and of Hades. Write <sup>4 Gr. unto the ages of the ages.</sup> <sup>4</sup> therefore the things which thou sawest, and the  
 things which are, and the things which shall come  
 20 to pass hereafter; the mystery of the seven stars  
 which thou sawest <sup>5</sup> in my right hand, and the seven <sup>5 Gr. upon.</sup> golden 'candlesticks. The seven stars are the an-  
 gels of the seven churches: and the seven 'candle-  
 sticks are seven churches.
- 2 To the angel of the church in Ephesus write;  
 These things saith he that holdeth the seven stars  
 in his right hand, he that walketh in the midst of the  
 2 seven golden 'candlesticks: I know thy works, and  
 thy toil and patience, and that thou canst not bear  
 evil men, and didst try them which call themselves  
 apostles, and they are not, and didst find them false;  
 3 and thou hast patience and didst bear for my name's  
 4 sake, and hast not grown weary. But I have *this*  
 5 against thee, that thou didst leave thy first love. Re-  
 member therefore from whence thou art fallen, and  
 repent, and do the first works; or else I come to  
 thee, and will move thy <sup>6</sup> candlestick out of its place, <sup>6 Gr. lampstand.</sup>  
 6 except thou repent. But this thou hast, that thou

\* Omit marg. <sup>2</sup> ("the Son of man").—Am. Com.



hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the <sup>1</sup>Paradise of God.

<sup>1</sup> Or, garden : as in Gen. ii. 8.

And to the angel of the church in Smyrna write; 8

These things saith the first and the last, which <sup>2</sup>was dead, and lived *again* : I know thy tribulation, 9 and thy poverty (but thou art rich), and the <sup>3</sup>blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not 10 the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; <sup>4</sup>and ye shall have <sup>5</sup>tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, 11 let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

<sup>2</sup> Gr. *became*.

<sup>3</sup> Or, *reviling*

<sup>4</sup> Some ancient authorities read *and may have*.

<sup>5</sup> Gr. *a tribulation of ten days*.

And to the angel of the church in Pergamum 12 write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, *even* 13 where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days <sup>6</sup>of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I 14 have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some 15 that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee 16 quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him 17 hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

<sup>6</sup> The Greek text here is somewhat uncertain.

And to the angel of the church in Thyatira write; 18

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love 19 and faith and ministry and patience, and that thy last works are more than the first. But I have *this* 20 against thee, that thou sufferest <sup>7</sup>the woman Jezebel,

<sup>7</sup> Many authorities, some ancient, read *thy wife*.

which calleth herself a prophetess; and she teacheth  
 and seduceth my servants to commit fornication,  
 21 and to eat things sacrificed to idols. And I gave  
 her time that she should repent; and she willet not  
 22 to repent of her fornication. Behold, I do cast her  
 into a bed, and them that commit adultery with her  
 into great tribulation, except they repent of <sup>1</sup>her  
 23 works. And I will kill her children with <sup>2</sup>death;  
 and all the churches shall know that I am he which  
 searcheth the reins and hearts: and I will give unto  
 24 each one of you according to your works. But to  
 you I say, to the rest that are in Thyatira, as many  
 as have not this teaching, which know not the deep  
 things of Satan, as they say; I cast upon you none  
 25 other burden. Howbeit that which ye have, hold  
 26 fast till I come. And he that overcometh, and he  
 that keepeth my works unto the end, to him will I  
 27 give authority over the nations: and he shall rule  
 them with a rod of <sup>3</sup>iron, as the vessels of the potter  
 are broken to shivers; as I also have received of my  
 28 Father: and I will give him the morning star. He  
 29 that hath an ear, let him hear what the Spirit saith  
 to the churches.

<sup>1</sup> Many ancient  
 authorities read  
 their.

<sup>2</sup> Or, penitence

<sup>3</sup> Or, iron; as ves-  
 sels of the potter,  
 are they broken

**3** And to the angel of the church in Sardis write;  
 These things saith he that hath the seven Spirits  
 of God, and the seven stars: I know thy works, that  
 thou hast a name that thou livest, and thou art dead.

2 Be thou watchful, and stablish the things that re-  
 main, which were ready to die: for I have <sup>4</sup>found  
 3 no works of thine fulfilled\* before my God. Re-  
 member therefore how thou hast received and didst  
 hear; and keep it, and repent. If therefore thou  
 shalt not watch, I will come as a thief, and thou  
 shalt not know what hour I will come upon thee.

<sup>4</sup> Many ancient  
 authorities read  
 not found thy  
 works.

4 But thou hast a few names in Sardis which did not  
 defile their garments: and they shall walk with me  
 5 in white; for they are worthy. He that overcometh  
 shall thus be arrayed in white garments; and I will  
 in no wise blot his name out of the book of life,  
 and I will confess his name before my Father, and  
 6 before his angels. He that hath an ear, let him hear  
 what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia  
 write;  
 These things saith he that is holy, he that is true,  
 he that hath the key of David, he that openeth, and

\* For "fulfilled" read "perfected"—*Am. Com.*

1 Gr. *given*.

none shall shut, and that shutteth, and none open-  
 eth: I know thy works (behold, I have <sup>1</sup>set before 8  
 thee a door opened, which none can shut), that thou  
 hast a little power, and didst keep my word, and  
 didst not deny my name. Behold, I give of the 9  
 synagogue of Satan, of them which say they are  
 Jews, and they are not, but do lie; behold, I will  
 make them to come and worship before thy feet,  
 and to know that I have loved thee. Because thou 10  
 didst keep the word of my patience, I also will keep  
 thee from the hour of <sup>2</sup>trial, that *hour* which is to  
 come upon the whole <sup>3</sup>world, to <sup>4</sup>try them that dwell  
 upon the earth. I come quickly: hold fast that 11  
 which thou hast, that no one take thy crown. He 12  
 that overcometh, I will make him a pillar in the <sup>5</sup>tem-  
 ple of my God, and he shall go out thence no more:  
 and I will write upon him the name of my God, and  
 the name of the city of my God, the new Jerusalem,  
 which cometh down out of heaven from my God,  
 and mine own new name. He that hath an ear, let 13  
 him hear what the Spirit saith to the churches.

2 Or, *temptation*3 Gr. *inhabited*  
*earth*.4 Or, *tempt*5 Or, *sanctuary*:  
and so through-  
out this book.

And to the angel of the church in Laodicea write; 14  
 These things saith the Amen, the faithful and  
 true witness, the beginning of the creation of God:  
 I know thy works, that thou art neither cold nor 15  
 hot: I would thou wert cold or hot. So because 16  
 thou art lukewarm, and neither hot nor cold, I will  
 spew thee out of my mouth. Because thou sayest, 17  
 I am rich, and have gotten riches, and have need of  
 nothing; and knowest not that thou art the wretch-  
 ed one and miserable and poor and blind and naked:  
 I counsel thee to buy of me gold refined by fire, 18  
 that thou mayest become rich; and white garments,  
 that thou mayest clothe thyself, and *that* the shame  
 of thy nakedness be not made manifest; and eye-  
 salve to anoint thine eyes, that thou mayest see. As 19  
 many as I love, I reprove and chasten: be zealous  
 therefore, and repent. Behold, I stand at the door 20  
 and knock: if any man hear my voice and open  
 the door, I will come in to him, and will sup with  
 him, and he with me. He that overcometh, I will 21  
 give to him to sit down with me in my throne, as I  
 also overcame, and sat down with my Father in his  
 throne. He that hath an ear, let him hear what the 22  
 Spirit saith to the churches.

After these things I saw, and behold, a door open- 4  
 ed in heaven, and the first voice which I heard, *a*  
*voice* as of a trumpet speaking with me, one saying,

- Come up hither, and I will shew thee the things <sup>1</sup> Or, come to pass.  
 2 which must <sup>1</sup>come to pass hereafter. Straightway I <sup>2</sup> After these things  
 was in the Spirit: and behold, there was a throne <sup>straightway &c.</sup>  
 3 set in heaven, and one sitting upon the throne; and  
 he that sat *was* to look upon like a jasper stone and  
 a sardius: and *there was* a rainbow round about the  
 4 throne, like an emerald to look upon. And round  
 about the throne *were* four and twenty thrones: and  
 upon the thrones *I saw* four and twenty elders sit-  
 ting, arrayed in white garments; and on their heads  
 5 crowns of gold. And out of the throne proceed  
 lightnings and voices and thunders. And *there were*  
 seven lamps of fire burning before the throne, which  
 6 are the seven Spirits of God; and before the throne,  
 as it were a glassy sea like unto crystal; and in the  
 midst of the throne\*, and round about the throne,  
 four living creatures full of eyes before and behind.  
 7 And the first creature *was* like a lion, and the sec-  
 ond creature like a calf, and the third creature had  
 a face as of a man, and the fourth creature *was* like  
 8 a flying eagle. And the four living creatures, hav-  
 ing each one of them six wings, are full of eyes  
 round about and within: and they have no rest day  
 and night, saying, Holy, holy, holy, *is* the Lord God,  
 the Almighty, which was and which is and <sup>2</sup> which <sup>2</sup> Or, which cometh.  
 9 is to come. And when the living creatures shall  
 give glory and honour and thanks to him that sit-  
 teth on the throne, to him that liveth <sup>3</sup> for ever and <sup>3</sup> Gr. unto the ages  
 10 ever, the four and twenty elders shall fall down be- <sup>of the ages.</sup>  
 fore him that sitteth on the throne, and shall wor-  
 ship him that liveth <sup>3</sup> for ever and ever, and shall  
 11 cast their crowns before the throne, saying, Worthy  
 art thou, our Lord and our God, to receive the glory  
 and the honour and the power: for thou didst cre-  
 ate all things, and because of thy will they were,  
 and were created.  
 5 And I saw <sup>4</sup> in the right hand of him that sat on <sup>4</sup> Gr. on.  
 the throne a book written within and on the back,  
 2 close sealed with seven seals. And I saw a strong  
 angel proclaiming with a great voice, Who is worthy  
 to open the book, and to loose the seals thereof?  
 3 And no one in the heaven, or on the earth, or under  
 the earth, was able to open the book, or to look  
 4 thereon. And I wept much, because no one was  
 found worthy to open the book, or to look thereon:

\* "of the throne" add marg. Or, before [comp. v. 6; vii. 17]—Am. Com.

and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne\* and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the 'seven Spirits of God, sent forth into all the earth. And he came, and he <sup>2</sup>taketh *it* out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, and madest them *to be* unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, <sup>2</sup>for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come<sup>4</sup>. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

And when he opened the second seal, I heard the second living creature saying, Come<sup>4</sup>. And another horse came forth, a red horse: and to him that sat

<sup>1</sup> Some ancient authorities omit *seven*.

<sup>2</sup> Gr. *hath taken*.

<sup>3</sup> Gr. *unto the ages of the ages*.

<sup>4</sup> Some ancient authorities add *and see*.

\* "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*—Am. Com.



thereon it was given to take <sup>1</sup>peace from the earth, and that they should slay one another: and there was given unto him a great sword.

<sup>1</sup> Some ancient authorities read *the peace of the earth.*

5 And when he opened the third seal, I heard the third living creature saying, Come<sup>2</sup>. And I saw, and behold, a black horse; and he that sat thereon

<sup>2</sup> Some ancient authorities add *and see.*

6 had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A <sup>3</sup>measure\* of wheat for a <sup>4</sup>penny, and three measures of barley for a <sup>4</sup>penny; and the oil and the wine hurt thou not.

<sup>3</sup> Gr. *chanix*, a small measure.

<sup>4</sup> See marginal note on Matt. xviii. 28.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come<sup>2</sup>.

8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with <sup>5</sup>death, and by the wild beasts of the earth.

<sup>5</sup> Or, *pestilence*

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which

10 they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou

11 not judge and avenge our blood on them that dwell on the earth? And there was given them to each

one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should

12 be killed even as they were, should <sup>6</sup>be fulfilled†.

<sup>6</sup> Some ancient authorities read *have fulfilled their course.*

13 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon be-

14 came as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when

15 she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their

16 places. And the kings of the earth, and the princes, and the <sup>7</sup>chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on

<sup>7</sup> Or, *military tribunes*  
Gr. *chiliarchs.*

\* "A measure" etc. add marg. [instead of marg.<sup>3</sup> and <sup>4</sup>] Or, *A chanix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.—*Am. Com.*

† For "be fulfilled" read "be fulfilled in number" and then let the marg. and the text exchange places.—*Am. Com.*

us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand? 17

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel. 7

Of the tribe of Judah *were* sealed twelve thousand: 5

Of the tribe of Reuben twelve thousand:

Of the tribe of Gad twelve thousand:

Of the tribe of Asher twelve thousand: 6

Of the tribe of Naphtali twelve thousand:

Of the tribe of Manasseh twelve thousand:

Of the tribe of Simeon twelve thousand: 7

Of the tribe of Levi twelve thousand:

Of the tribe of Issachar twelve thousand:

Of the tribe of Zebulun twelve thousand: 8

Of the tribe of Joseph twelve thousand:

Of the tribe of Benjamin *were* sealed twelve thousand.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: 9

<sup>1</sup>Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I <sup>3</sup>say unto him, My lord, thou knowest. 14

<sup>1</sup> Gr. *The blessing, and the glory, &c.*

<sup>2</sup> Gr. *unto the ages of the ages.*

<sup>3</sup> Gr. *have said.*

- And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the
- 15 Lamb. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread
- 16 his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun
- 17 strike upon them, nor any heat: for the Lamb which is in the midst of the throne\* shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.
- 8 And when he opened the seventh seal, there followed a silence in heaven about the space of half an
- 2 hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.
- 3 And another angel came and stood <sup>1 Or, at</sup> over the altar, having a golden censer; and there was given unto him much incense, that he should <sup>2 Gr. give.</sup> add it unto the prayers of all the saints upon the golden altar
- 4 which was before the throne. And the smoke of the incense, <sup>3 Or, for</sup> with the prayers of the saints, went up before God out of the angel's hand. And the angel
- 5 <sup>4 Gr. hath taken.</sup> taketh the censer; and he filled it with the fire of the altar, and cast it <sup>5 Or, into</sup> upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.
- 6 And the seven angels which had the seven trumpets prepared themselves to sound.
- 7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast <sup>6</sup> upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
- 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
- 9 and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the foun-
- 11 tains of the waters; and the name of the star is called

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\* "of the throne" add marg. Or, *before* (see iv. 6)—*Am. Com.*

Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part <sup>12</sup> of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

<sup>1</sup> Gr. *one eagle*.

And I saw, and I heard <sup>1</sup>an eagle, flying in mid <sup>13</sup> heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

And the fifth angel sounded, and I saw a star from <sup>9</sup> heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened <sup>2</sup> the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth <sup>3</sup> locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it <sup>4</sup> was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that <sup>5</sup> they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall <sup>6</sup> in no wise find it; and they shall desire to die, and death fleeth from them. And the <sup>2</sup>shapes of the lo- <sup>7</sup> custs were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had <sup>8</sup> hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it <sup>9</sup> were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scor- <sup>10</sup> pions, and stings; and in their tails is their power to hurt men five months. They have over them as <sup>11</sup> king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name

<sup>3</sup> That is, *Destroy-*  
*er*.

<sup>3</sup> Apollyon.

The first Woe is past: behold, there come yet two <sup>12</sup> Woes hereafter.

- 13 And the sixth angel sounded, and I heard <sup>1</sup>a voice 1 Gr. one voice.  
 from the horns of the golden altar which is before  
 14 God, one saying to the sixth angel, which had the  
 trumpet, Loose the four angels which are bound at  
 15 the great river Euphrates. And the four angels  
 were loosed, which had been prepared for the hour  
 and day and month and year, that they should kill  
 16 the third part of men. And the number of the armies  
 of the horsemen was twice ten thousand times ten  
 17 thousand: I heard the number of them. And thus  
 I saw the horses in the vision, and them that sat on  
 them, having breastplates *as* of fire and of hyacinth  
 and of brimstone: and the heads of the horses are  
 as the heads of lions; and out of their mouths pro-  
 18 ceedeth fire and smoke and brimstone. By these  
 three plagues was the third part of men killed, by  
 the fire and the smoke and the brimstone, which  
 19 proceeded out of their mouths. For the power of  
 the horses is in their mouth, and in their tails: for  
 their tails are like unto serpents, and have heads;  
 20 and with them they do hurt. And the rest of man-  
 kind, which were not killed with these plagues, re-  
 pent not of the works of their hands, that they  
 should not worship <sup>2</sup>devils, and the idols of gold, 2 Gr. demons.  
 and of silver, and of brass, and of stone, and of  
 wood; which can neither see, nor hear, nor walk:  
 21 and they repented not of their murders, nor of their  
 sorceries, nor of their fornication, nor of their thefts.  
 10 And I saw another strong angel coming down out  
 of heaven, arrayed with a cloud; and the rainbow  
 was upon his head, and his face was as the sun, and  
 2 his feet as pillars of fire; and he had in his hand a  
 little book open: and he set his right foot upon the  
 3 sea, and his left upon the earth; and he cried with  
 a great voice, as a lion roareth: and when he cried,  
 4 the seven thunders uttered their voices. And when  
 the seven thunders uttered *their voices*, I was about  
 to write: and I heard a voice from heaven saying,  
 Seal up the things which the seven thunders uttered,  
 5 and write them not. And the angel which I saw  
 standing upon the sea and upon the earth lifted up  
 6 his right hand to heaven, and sware by him that  
 liveth <sup>3</sup>for ever and ever, who created the heaven 3 Gr. unto the ages of the ages.  
 and the things that are therein, and the earth and 4 Some ancient authorities omit and the sea and the things that are therein.  
 the things that are therein, <sup>4</sup>and the sea and the  
 things that are therein, that there shall be <sup>5</sup>time\* no  
5 Or, delay

\* Substitute marg. <sup>5</sup> ("delay") for the text.—*Am. Com.*



longer: but in the days of the voice of the seventh 7  
 angel, when he is about to sound, then is finished  
 the mystery of God, according to the good tidings  
 which he declared to his servants the prophets.  
 And the voice which I heard from heaven, *I heard* 8  
*it* again speaking with me, and saying, Go, take  
 the book which is open in the hand of the angel  
 that standeth upon the sea and upon the earth.  
 And I went unto the angel, saying unto him that 9  
 he should give me the little book. And he saith  
 unto me, Take it, and eat it up; and it shall make  
 thy belly bitter, but in thy mouth it shall be sweet  
 as honey. And I took the little book out of the an- 10  
 gel's hand, and ate it up; and it was in my mouth  
 sweet as honey: and when I had eaten it, my belly  
 was made bitter. And they say unto me, Thou 11  
 must prophesy again <sup>1</sup>over many peoples and na-  
 tions and tongues and kings.

<sup>1</sup> Or, concerning

And there was given me a reed like unto a rod: 11  
<sup>2</sup>and one said, Rise, and measure the temple of God,  
 and the altar, and them that worship therein. And 2  
<sup>3</sup>the court which is without the temple <sup>3</sup>leave with-  
 out, and measure it not; for it hath been given unto  
 the nations: and the holy city shall they tread under  
 foot forty and two months. And I will give unto 3  
 my two witnesses, and they shall prophesy a thou-  
 sand two hundred and threescore days, clothed in  
 sackcloth. These are the two olive trees and the 4  
<sup>4</sup>two <sup>4</sup> Candlesticks, standing before the Lord of the  
 earth. And if any man desireth to hurt them, fire 5  
 proceedeth out of their mouth, and devoureth their  
 enemies: and if any man shall desire to hurt them,  
 in this manner must he be killed. These have the 6  
 power to shut the heaven, that it rain not during  
 the days of their prophecy: and they have power  
 over the waters to turn them into blood, and to  
 smite the earth with every plague, as often as they  
 shall desire. And when they shall have finished 7  
 their testimony, the beast that cometh up out of the  
 abyss shall make war with them, and overcome  
 them, and kill them. And their <sup>5</sup>dead bodies *lie* in 8  
 the street of the great city, which spiritually is called  
 Sodom and Egypt, where also their Lord was cruci-  
 fied. And from among the peoples and tribes and 9  
 tongues and nations do *men* look upon their <sup>5</sup>dead  
 bodies three days and a half, and suffer not their  
 dead bodies to be laid in a tomb. And they that 10  
 dwell on the earth rejoice over them, and make

<sup>2</sup> Gr. saying.

<sup>3</sup> Gr. east without.

<sup>4</sup> Gr. lampstands.

<sup>5</sup> Gr. carcase.

- merry; and they shall send gifts one to another; because these two prophets tormented them that dwell  
 11 on the earth. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon  
 12 them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud;  
 13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake  
 'seven thousand persons: and the rest were affright-<sup>1 Gr. names of men, seven thousand.</sup>ed, and gave glory to the God of heaven.
- 14 The second Woe is past: behold, the third Woe cometh quickly.
- 15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign <sup>2 Gr. unto the ages of the ages.</sup>for ever  
 16 and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces,  
 17 and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and  
 18 didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
- 19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his  
 'covenant; and there followed lightnings, and voices, <sup>3 Or, testament.</sup>and thunders, and an earthquake, and great hail.
- 12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet,  
 2 and upon her head a crown of twelve stars; and she was with child: and she crieth out, travelling in  
 3 birth, and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and  
 4 upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might\* devour her child.

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\* For "stood . . . was . . . was . . . might" read "standeth . . . is . . . is . . . may"—*Am. Com.*

And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole 'world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, <sup>2</sup>Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that <sup>3</sup>dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man *child*. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: and he stood\* upon the sand of the sea.

And I saw a beast coming up out of the sea, hav-

\* "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.—*Am. Com.*

1 Gr. *inhabited earth.*

2 Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

3 Gr. *tabernacle.*

- ing ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.
- 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his
- 3 power, and his throne, and great authority. And I *saw* one of his heads as though it had been <sup>1</sup>smitten *Gr. slain.* unto death; and his death-stroke was healed: and
- 4 the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able
- 5 to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority <sup>2</sup>to continue forty *Or, to do his works during* and two months. And he opened his mouth for *See Dan. xi, 28.* blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that <sup>3</sup>dwell in the *Gr. tabernacle.*
- 7 heaven. <sup>4</sup>And it was given unto him to make war *Some ancient authorities omit* with the saints, and to overcome them: and there *And it was given* was given to him authority over every tribe and *... overcome them.*
- 8 people and tongue and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been <sup>5</sup>written in the book of life of the Lamb that hath been slain from the foundation
- 9 of the world. If any man hath an ear, let him hear. *Or, written from the foundation of the world in the book ... slain\**
- 10 <sup>6</sup>If any man <sup>7</sup>is for captivity, into captivity he goeth: *The Greek text in this verse is somewhat uncertain.* if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints. *Or, leadeth into captivity*
- 11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and
- 12 he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was
- 13 healed. And he doeth great signs, that he should even make fire to come down out of heaven upon
- 14 the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath
- 15 the stroke of the sword, and lived. And it was given *unto him* to give breath to it, *even* to the image

\* Let marg. <sup>5</sup> and the text exchange places. [Comp. xvii. 8.]—*Am. Com.*

1 Some ancient authorities read that even the image of the beast should speak; and he shall cause etc.

of the beast,<sup>1</sup> that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he 16 causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or 17 to sell, save he that hath the mark, *even* the name of the beast or the number of his name. Here is wis- 18 dom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is <sup>2</sup>Six hundred and sixty and six.

2 Some ancient authorities read Six hundred and sixteen.

And I saw, and behold, the Lamb standing on the 14 mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard 2 a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps: and they sing as it were a new 3 song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are they which were not defiled 4 with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. And in 5 their mouth was found no lie: they are without blemish.

3 Gr. sit.

And I saw another angel flying in mid heaven, 6 having an eternal gospel\* to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great 7 voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

And another, a second angel, followed, saying, 8 Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying 9 with a great voice, If any man worshippeth the beast

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\* For "an eternal gospel" read "eternal good tidings."—*Am. Com.*



- and his image, and receiveth a mark on his forehead,  
 10 or upon his hand, he also shall drink of the wine of  
 the wrath of God, which is <sup>1</sup> prepared unmixed in *Gr. mingled.*  
 the cup of his anger; and he shall be tormented with  
 fire and brimstone in the presence of the holy angels,  
 11 and in the presence of the Lamb: and the smoke of  
 their torment goeth up <sup>2</sup> for ever and ever; and they *Gr. unto ages of ages.*  
 have no rest day and night, they that worship the  
 beast and his image, and whoso receiveth the mark  
 12 of his name. Here is the patience of the saints, they  
 that keep the commandments of God, and the faith  
 of Jesus.  
 13 And I heard a voice from heaven saying, Write, <sup>3</sup> *Or, in the Lord.*  
 Blessed are the dead which die <sup>in the Lord</sup> from *From henceforth,*  
 henceforth: yea, saith the Spirit, that they may rest *yea, saith the Spirit*  
 from their labours; for their works follow with  
 them.  
 14 And I saw, and behold, a white cloud; and on the  
 cloud *I saw* one sitting like unto <sup>4</sup> a son of man, *Or, the Son*  
 having on his head a golden crown, and in his hand  
 15 a sharp sickle. And another angel came out from  
 the temple, crying with a great voice to him that sat  
 on the cloud, Send forth thy sickle, and reap: for  
 the hour to reap is come; for the harvest of the  
 16 earth is <sup>5</sup> over-ripe\*. And he that sat on the cloud *Gr. dried up.*  
 cast his sickle upon the earth; and the earth was  
 reaped.  
 17 And another angel came out from the temple  
 which is in heaven, he also having a sharp sickle.  
 18 And another angel came out from the altar, he that  
 hath power over fire; and he called with a great  
 voice to him that had the sharp sickle, saying, Send  
 forth thy sharp sickle, and gather the clusters of the  
 vine of the earth; for her grapes are fully ripe.  
 19 And the angel cast his sickle into the earth, and  
 gathered the <sup>6</sup> vintage of the earth, and cast it into *Gr. vine.*  
 the winepress, the great winepress, of the wrath of  
 20 God. And the winepress was trodden without the  
 city, and there came out blood from the winepress,  
 even unto the bridles of the horses, as far as a thou-  
 sand and six hundred furlongs.  
 15 And I saw another sign in heaven, great and  
 marvellous, seven angels having seven plagues,  
 which are the last, for in them is finished the wrath  
 of God.

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\* For "over-ripe" read "ripe" with marg. Gr. *become dry.*—*Am. Com.*

And I saw as it were a glassy sea mingled with fire; and them that come\* victorious from the beast, and from his image, and from the number of his name, standing <sup>1</sup>by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the <sup>2</sup>ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed <sup>3</sup>with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth <sup>4</sup>for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

And the first went, and poured out his bowl into the earth; and <sup>5</sup>it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

And the second poured out his bowl into the sea; and <sup>6</sup>it became blood as of a dead man; and every living soul died, *even* the things that were in the sea.

And the third poured out his bowl into the rivers and the fountains of the waters; <sup>7</sup>and <sup>8</sup>it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus <sup>9</sup>judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

\* For "that come" read "that come off"—*Am. Com.*

- 8 And the fourth poured out his bowl upon the sun; and it was given unto <sup>1</sup>it to scorch men with <sup>1</sup>Or, *him*  
 9 fire. And men were scorched with great heat: and they blasphemed the name of the God\* which hath the power over these plagues; and they repented not to give him glory.
- 10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was dark-  
 11 ened; and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.
- 12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready  
 13 for the kings that *come* from the sunrising. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were  
 14 frogs: for they are spirits of <sup>2</sup>devils, working sigus; <sup>2</sup>Gr. *demons*.  
 which go forth <sup>3</sup>unto the kings of the whole <sup>3</sup>Or, *upon* <sup>4</sup>world, <sup>4</sup>Gr. *inhabited*  
 to gather them together unto the war of the great  
 15 day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his  
 16 shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon†.
- 17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the  
 18 temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since  
 19 <sup>5</sup>there were men upon the earth, so great an earth- <sup>5</sup>Some ancient authorities read *there was a man*.  
 quake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the  
 20 fierceness of his wrath. And every island fled  
 21 away, and the mountains were not found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.
- 17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come

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\* For "the God" read "God"—*Am. Com.*

† "Har-Magedon" add marg. Or, *Ar-Magedon*—*Am. Com.*

- hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, <sup>1</sup>full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and <sup>2</sup>decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, <sup>3</sup>even the unclean things of her fornication, and upon her forehead a name written, <sup>4</sup>MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the <sup>5</sup>martyrs of Jesus. And when I saw her, I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, <sup>6</sup>and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written <sup>7</sup>in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and <sup>8</sup>shall come. Here is the <sup>9</sup>mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and <sup>10</sup>they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the har-
- <sup>1</sup> Or, names full of blasphemy
- <sup>2</sup> Gr. gilded.
- <sup>3</sup> Or, and of the unclean things
- <sup>4</sup> Or, a mystery, BABYLON THE GREAT
- <sup>5</sup> Or, witnesses
- <sup>6</sup> Some ancient authorities read and he goeth.
- <sup>7</sup> Gr. on.
- <sup>8</sup> Gr. shall be present.
- <sup>9</sup> Or, meaning
- <sup>10</sup> Or, there are

- lot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with  
 17 fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God  
 18 should be accomplished. And the woman whom thou sawest is the great city, which <sup>1</sup>reigneth over the kings of the earth. <sup>1</sup> *Gr. hath a kingdom.*
- 18 After these things I saw another angel coming down out of heaven, having great authority; and  
 2 the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of  
 3 <sup>2</sup>devils, and a <sup>3</sup>hold of every unclean spirit, and a <sup>4</sup>hold of every unclean and hateful bird. For <sup>5</sup>by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her <sup>6</sup>wantonness. <sup>2</sup> *Gr. demons.* <sup>3</sup> *Or, prison.* <sup>4</sup> *Some authorities read of the wine . . . have drunk.* <sup>5</sup> *Some ancient authorities omit the wine of.* <sup>6</sup> *Or, luxury.*
- 4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of  
 5 her plagues: for her sins <sup>7</sup>have reached even unto heaven, and God hath remembered her iniquities. <sup>7</sup> *Or, have together.*
- 6 Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double.
- 7 How much soever she glorified herself, and waxed  
 8 <sup>8</sup>wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. <sup>8</sup> *Or, luxurious.*
- 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is <sup>9</sup>the Lord God which  
 9 judged her. And the kings of the earth, who committed fornication and lived <sup>10</sup>wantonly with her, shall weep and wail over her, when they look upon  
 10 the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy  
 11 judgement come. And the merchants of the earth weep and mourn over her, for no man buyeth their  
 12 <sup>11</sup>merchandise any more; <sup>12</sup>merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, <sup>11</sup> *Gr. cargo.*



1 Gr. *amorum*.

and marble; and cinnamon, and <sup>1</sup>spice, and incense, 13  
and ointment, and frankincense, and wine, and oil,  
and fine flour, and wheat, and cattle, and sheep; and  
*merchandise* of horses and chariots and <sup>2</sup>slaves; and  
3 Or, *lives* <sup>2</sup>souls of men. And the fruits which thy soul lust- 14  
ed after are gone from thee, and all things that were  
dainty and sumptuous are perished from thee, and  
*men* shall find them no more at all. The merchants 15  
of these things, who were made rich by her, shall  
stand afar off for the fear of her torment, weeping  
and mourning; saying, Woe, woe, the great city, she 16  
that was arrayed in fine linen and purple and scarlet,  
and <sup>4</sup>decked with gold and precious stone and pearl!  
for in one hour so great riches is made desolate. 17  
And every shipmaster, and every one that saileth  
any whither, and mariners, and as many as <sup>5</sup>gain 18  
their living by sea, stood afar off, and cried out as 18  
they looked upon the smoke of her burning, saying,  
What *city* is like the great city? And they cast dust 19  
on their heads, and cried, weeping and mourning,  
saying, Woe, woe, the great city, wherein were made  
rich all that had their ships in the sea by reason of  
her costliness! for in one hour is she made desolate.  
Rejoice over her, thou heaven, and ye saints, and ye 20  
apostles, and ye prophets; for God hath judged your  
judgement on her.

6 Gr. *one*.

And <sup>6</sup>a strong angel took up a stone as it were a 21  
great millstone, and cast it into the sea, saying, Thus  
with a mighty fall shall Babylon, the great city, be  
cast down, and shall be found no more at all. And 22  
the voice of harpers and minstrels and flute-players  
and trumpeters shall be heard no more at all in thee;  
and no craftsman, <sup>7</sup>of whatsoever craft, shall be  
found any more at all in thee; and the voice of a  
millstone shall be heard no more at all in thee; and 23  
the light of a lamp shall shine no more at all in  
thee; and the voice of the bridegroom and of the  
bride shall be heard no more at all in thee: for thy  
merchants were the princes of the earth; for with  
thy sorcery were all the nations deceived. And in 24  
her was found the blood of prophets and of saints,  
and of all that have been slain upon the earth.

7 Some ancient au-  
thorities omit of  
whatsoever craft.

After these things I heard as it were a great voice 19  
of a great multitude in heaven, saying, Hallelujah;  
Salvation, and glory, and power, belong to our God:  
for true and righteous are his judgements; for he 2  
hath judged the great harlot, which did corrupt the  
earth with her fornication, and he hath avenged the

- 3 blood of his servants at her hand. And a second time they <sup>1</sup>say, Hallelujah. And her smoke goeth <sup>1</sup>Gr. have said.
- 4 up <sup>2</sup>for ever and ever. And the four and twenty <sup>2</sup>Gr. unto the ages of the ages.
- elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying,
- 5 Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.
- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for
- 7 the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is
- 8 come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is
- 9 the righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto
- 10 me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
- 11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, <sup>3</sup>called Faithful and True; and in righteousness he doth judge and make
- 12 war. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written,
- 13 ten, which no one knoweth but he himself. And he <sup>4</sup>is arrayed in a garment <sup>4</sup>sprinkled with blood: and
- 14 his name is called The Word of God. And the armies which are in heaven followed him upon white
- 15 horses, clothed in fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the
- 16 <sup>5</sup>winepress of the fierceness of the wrath of Almighty God\*. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw <sup>6</sup>an angel standing in the sun; and he <sup>6</sup>Gr. one.
- cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together

\* For "of Almighty God" read "of God, the Almighty"—*Am. Com.*

<sup>1</sup> Or, *military tribunes*  
Gr. *chiliarchs*.

unto the great supper of God; that ye may eat the flesh of kings, and the flesh of <sup>1</sup>captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

<sup>2</sup> Gr. *upon*.

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain <sup>2</sup>in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

<sup>3</sup> Or, *authority*.

<sup>4</sup> Some ancient authorities read *the*.

And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no <sup>3</sup>power; but they shall be priests of God and of Christ, and shall reign with him <sup>4</sup>a thousand years.

<sup>5</sup> Some ancient authorities insert *from God*.

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down<sup>5</sup>

10 out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night <sup>1</sup>for ever and ever.

<sup>1</sup> Gr. unto the ages of the ages.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of the things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according

14 to their works. And death and Hades were cast into the lake of fire. This is the second death, *even*

15 the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away;

2 and the sea is no more. And I saw <sup>2</sup>the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her hus-

<sup>2</sup> Or, the holy city Jerusalem coming down new out of heaven

3 band. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall <sup>3</sup>dwell with them, and they shall be his

<sup>3</sup> Gr. tabernacle.

peoples, and God himself shall be with them, <sup>4</sup>and be

<sup>4</sup> Some ancient authorities omit. and be their God.

4 their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more:

5 the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, <sup>5</sup>Write: for these words are

<sup>5</sup> Or, Write, These words are faithful and true.

6 faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit these things; and

8 I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had

the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain 10 great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having 11 the glory of God: her <sup>1</sup>light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve 12 <sup>2</sup>gates, and at the <sup>2</sup>gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: on the east were 13 three <sup>2</sup>gates; and on the north three <sup>2</sup>gates; and on the south three <sup>2</sup>gates; and on the west three <sup>2</sup>gates. And the wall of the city had twelve foundations, 14 and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a 15 measure a golden reed to measure the city, and the <sup>2</sup>gates thereof, and the wall thereof. And the city 16 lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. And 17 he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. And the building of the wall 18 thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of 19 the city were adorned with all manner of precious stones. The first foundation was jasper; the second, <sup>3</sup>sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, <sup>4</sup>jacinth; the twelfth, amethyst. And the twelve <sup>2</sup>gates were 21 twelve pearls; each one of the several <sup>2</sup>gates was of one pearl: and the street of the city was pure gold, 22 <sup>5</sup>as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath 23 no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, <sup>6</sup>and the lamp thereof *is* the Lamb. And the nations shall 24 walk <sup>7</sup>amidst the light thereof: and the kings of the earth do bring their glory into it. And the <sup>2</sup>gates 25 thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the 26 glory and the honour of the nations into it: and 27

<sup>1</sup> Gr. *luminary*.

<sup>2</sup> Gr. *portals*.

<sup>3</sup> Or, *lapis lazuli*

<sup>4</sup> Or, *sapphire*

<sup>5</sup> Or, *transparent as glass*.

<sup>6</sup> Or, *and the Lamb, the lamp thereof*.

<sup>7</sup> Or, *by*



there shall in no wise enter into it any thing <sup>1</sup>unclean, or he that <sup>2</sup>maketh an abomination and a lie: <sup>2</sup>Or, doeth

but only they which are written in the Lamb's book  
**22** of life. And he shewed me a river of water of life, <sup>3</sup>Or, the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life.  
<sup>2</sup> God and of <sup>3</sup>the Lamb, in the midst of the street thereof. And on this side of the river and on that was <sup>4</sup>the tree of life, bearing twelve <sup>5</sup>manner of fruits, yielding its fruit every month: and the leaves <sup>4</sup>Or, a tree  
<sup>3</sup> of the tree were for the healing of the nations. And <sup>5</sup>Or, crops of fruit  
there shall be <sup>6</sup>no curse any more: and the throne <sup>6</sup>Or, no more any thing accursed  
of God and of the Lamb shall be therein: and his <sup>4</sup> servants shall do him service\*; and they shall see his <sup>5</sup> face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign <sup>7</sup>for ever and ever. <sup>7</sup> Gr. unto the age of the ages.

**6** And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants **7** the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

**8** And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these **9** things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

**10** And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.

**11** He that is unrighteous, let him do unrighteousness <sup>8</sup>Or, yet more  
<sup>8</sup> still: and he that is filthy, let him be made filthy <sup>8</sup>Or, yet more  
<sup>8</sup> still: and he that is righteous, let him do righteousness <sup>8</sup>Or, yet more  
<sup>8</sup> still: and he that is holy, let him be made holy

**12** <sup>8</sup> still. Behold, I come quickly; and my <sup>9</sup>Or, wages  
<sup>9</sup> reward is with me, to render to each man according as his work

**13** is. I am the Alpha and the Omega, the first and the **14** last, the beginning and the end. Blessed are they that wash their robes, that they may have <sup>10</sup>the right to <sup>10</sup>Or, the authority over  
<sup>10</sup> come to the tree of life, and may enter in by the

**15** <sup>11</sup> gates into the city. Without are the dogs, and the <sup>11</sup>Gr. portals.  
sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and <sup>12</sup>maketh a lie.

Or, doeth

\* For "do him service" read "serve him"—*Am. Com.*

I Jesus have sent mine angel to testify unto you <sup>16</sup> these things <sup>1</sup>for the churches. I am the root and the offspring of David, the bright, the morning star.

1 Gr. *over.*

<sup>2</sup>And the Spirit and the bride say, Come. And <sup>17</sup> he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

2 Or, *Both*

I testify unto every man that heareth the words <sup>18</sup> of the prophecy of this book, If any man shall add <sup>3</sup>unto them, God shall add <sup>3</sup>unto him the plagues which are written in this book: and if any man <sup>19</sup> shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, <sup>4</sup>which are written in this book.

3 Gr. *upon.*

4 Or, even from the things which are written

5 Some ancient authorities add Christ.

6 Two ancient authorities read with all.

He which testifieth these things saith, Yea: I <sup>20</sup> come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus<sup>5</sup> be <sup>6</sup>with the saints. <sup>21</sup> Amen.





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